

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI

JACKSON, MISS., September 18, 1924

NEW SERIES
VOLUME XXVI, No. 28

Brother N. R. Stone, well known in Mississippi, becomes pastor at Phoenix City, Ala.

Pastor B. F. McPhail reports a good meeting at Self Creek, Oktibbeha County, in which thirteen were baptized.

Dr. J. F. Love has returned from a vacation in Canada to his work in Richmond greatly refreshed and strengthened.

Brother E. J. Broadus has begun his pastorate at Bond and will probably preach to other churches in Lebanon Association.

Southern Baptists own 500 acres at Ridge Crest, N. C., and an effort is now being made to raise a million dollars for its improvement.

Twenty-eight were added to the church at Addison, Texas, sixteen for baptism in a meeting in which B. C. Land assisted Pastor J. R. Smallwood.

The place of meeting of Marshall County Association has been changed to Slayden, 14 miles north of Holly Springs; so Brother Boyd Watkins informs us. Time is September 24th and 25th.

A letter to Miss Lackey from Brother L. G. Cleverdon at El Paso says he is getting on just fine in the Baptist Sanatorium of that splendid climate. Hope he may soon be at work again.

The Western Recorder has had some excellent articles on evangelism by Dr. Scarborough. That's the work to stress now, as all other work becomes merely professional and perfunctory without this.

The Clinton Church recently approved and accepted the suggested quota of \$5,000 for the denominational work for 1925. With their church building fund to provide for and the current expenses, this means a budget of \$12,000.

Pastor M. J. Derrick writes that the church at Wausau, Laurel is putting on new life. Seven members received in three weeks, one by baptism. Congregation gone from 75 to 125; Sunday School from 82 to 93; prayer meeting from 12 to 35. He began a meeting second Sunday in September with W. W. Grafton leading the singing.

As Dr. L. O. Dawson was retiring from the pastorate at Tuscaloosa, Alabama, after thirty years of service, to teach the Bible in Howard College, the church told him to select any lot in the city, have plans drawn and a house built on it to suit himself and present the bill to the church. Their hope is that sometime he may come back to Tuscaloosa to live.

It is wonderful how an intelligent and godly man can get his feet tangled up when he gets to reading the sixth chapter of Romans. Dr. Grafton, a well known Presbyterian minister in the state, argues in the Mississippi Visitor (Presbyterian) that Paul cannot here refer to water baptism as a burial, because union with Christ cannot be brought about by baptism. Exactly; and we have never known a Baptist who so believed. But neither do we bury people to kill them, but we bury them because they are dead. Even so we bury people with Christ in baptism, just like Paul did and taught, because they have died to sin.

WEEK OF PRAYER

If the Week of Prayer is properly observed it will add thousands of dollars to the Lord's treasure. Let's observe it.

ONE SUBSCRIBER FOR BAPTIST RECORD FOR EACH CHURCH

If every Baptist church in the state would secure one new subscriber for the Baptist Record during the month of September the circulation would be increased by 1,692 subscribers. State missions would receive as a result \$3,384.00, less cost to the Board. We urge that every church determine to secure one new subscriber before the close of the month. If you determine to secure one, you will probably secure more.

—R. B. Gunter,
Cor. Sec'y.

J. R. Kyzar helped Pastor R. M. Dykes in a meeting at Paint Lick, Ky. These are some of our Mississippians who sojourn in the Blue Grass State. There were seven added to the church.

Dr. Mitchell of the Florida Baptist Witness seems to have direct information that Mr. John W. Davis, candidate for the presidency, is a member of the First Presbyterian Church of Clarksburg, West Virginia.

On Wednesday night of this week the Baptist Church at Clinton through its various organizations gave a reception to the young men and young women students just arriving at Mississippi and Hillman Colleges.

The Baptist Convention Board of South Carolina will send their state paper to every Baptist family in the state for three months. Dr. Cody is making such a good paper that once they have got a taste of it, they ought to keep it going.

Thomas J. Hickey, president of the American Baseball Association, says prohibition has been the greatest blessing baseball ever enjoyed, as there has been a record breaking attendance since prohibition went into effect. And there are more building and loan associations in Ohio than there were in the United States twenty-five years ago.

It seems that the modernistic Y. M. C. A. Secretary who has waked up the Baptists of Greenville, S. C., by his book which belittles many of the great doctrines of the New Testament is entrenched behind a self-perpetuating board of trustees. That is "digging in" that is one of the main defenses of wrong doing and wrong teaching. The Greenville Baptist Association refuses endorsement of the local Y. M. C. A. until the offending Secretary is removed.

Dr. J. E. Dillard of Birmingham visited many city churches during his summer vacation. He says: "The successful churches are all evangelistic as well as evangelical. I saw churches that worshiped in costly buildings with elaborate 'services', that are no larger than they were years ago; but the churches that are moving forward are the ones that keep alive the fires of evangelism and promote personal soul winning. If a church isn't to go after the lost, what is it for, anyway?"

W. O. Hedgpeth is chairman of the pulpit committee in West Laurel Church, P. O. Box 54.

It is said to be the custom to sing the Battle Hymn of the Republic at political meetings in Britain.

Why not put a sufficient tax on dogs to pay for the treatment of people who have been bitten by rabid dogs?

Jones County Association will meet October 7-8, the time being changed on account of the county fair the week before.

Our sympathy is with Dr. A. U. Boone of Memphis in the serious illness of his wife, and our hope is that she may be completely restored.

The Baptist Standard says that Brother Joe Canzoneri becomes choir director of First Church, San Marcos, Texas, of which R. L. Powell is pastor.

Remember that the 24th of September is the day of fasting and prayer all over the Southern Baptist Convention for our work of missions, education and benevolence.

Pastor M. E. Chapman had G. T. Bethea with him in the revival meeting at Gum Springs. Five were added to the church, two by baptism, and the church greatly revived.

Brother T. W. Greene reports that many messengers at the Grenada County Association promised to make the effort to put the Baptist Record into every home by getting it into the budget for the coming year.

A favorable indication of improved moral sentiment is found in the efforts of the Mexican authorities to clean up Juarez, the Mexican city just across the river from El Paso. It has been a stench in the nostrils to decent people and a cess-pool for the gathering of filthy Americans.

Some Christians may fool themselves into thinking that they believe in the Bible and in Darwinian Evolution, but the folks that are putting the theory into the movies, "From Fire Mist to Man", do not labor under any such hallucination. In one advertisement they ask, "Do you believe the Bible, or do you believe Darwin?"

The Committee of Correlation of Baptist work (on Boards) of the Southern Baptist Convention will meet in Nashville the latter part of October. If you have any suggestions to make write Dr. W. D. Nowlin, Arcadia, Fla. This is the committee that worked so hard and whose work went for naught last year, the personnel being entirely changed.

Let us not be deceived. Unless we begin at the beginning and get started with item one in the campaign for our denominational program we will never put it over. If we do not enlarge the subscription list of the paper, we will not collect the desired amount of money for missions, benevolence and education. If we fall down on this in September, we will fall down on the rest of the program in November. This is the place to begin. Let's add 5,000 names to the list of Baptist Record readers.

OTTINGS ALONG THE WAY

By M. M. Lackey

The distance between Colorado Springs and Salt Lake City, measured in terms of hours is a bit less than twenty-four. As the road is considered not specially interesting, we made a night trip and reached the last named place about eight in the morning.

When one has read of "The most beautiful city in America", and in addition to its reputed beauty has the charm of mystery attached, it need not be wondered at that we approached Salt Lake City with some what of a thrill. Would it measure up to all we had heard and read?

Some hours after reaching the city we stood on the porch of the most magnificent perhaps of all the States' Capitols, and lifted our eyes beyond the dwellings of men to the towering peaks, seven in number, that were even under the August sun, perpetual snow banks. We noted how they surrounded and cooped in the city horse-shoe shape on three sides; while out on the other side lay the wonderful salt lake "Seven times saltier than the ocean". We noted how the green foot-hills formed the back ground for this entrancing city with its wide, lawn-bordered and many parked streets. Sixteen parks and playgrounds are spots of sylvan beauty providing pleasure for all, especially for the troops of little children. We wondered if what we had read was really true: that seventy-five years ago this plateau was a desert with one lone tree standing where now was a mighty forest with an occasional roof showing through. We went presently to the tall stump of this pioneer tree. It is standing just where it was first found. Dead these many years; but it is a well protected monument of the beginnings. One cannot pause too long among the marvels that Nature is growing there; but it is interesting to know that this once desert land now has one park in which there is grown a tree of every kind known in all the world.

We need to return to that capitol. It is built of Utah granite and finished inside with Georgia marble; and it is difficult to tell which is the more beautiful. Artist hands have furnished in marvelous pictures many historic scenes, that are effectively placed. The far up dome interested this scribe most. Encircling its pearly white way were sea gulls that looked so natural one almost thought them real. And we could scarcely believe when we were told that they were twelve feet from tip to tip; made so large in order that they might appear life size when viewed from below. Shortly after this we stood near the "Sea Gull Monument". We are told this is the only monument ever erected to birds. Here is the inscription: "Sea Gull Monument. Erected in grateful remembrance of the mercy of God to the Mormon Pioneers". And here is the story, told by a bona fide Mormon Elder who should know whereof he speaks:

When Brigham Young and his party of pioneers were seeking the future "Zion" in 1847, they reached this plain, with its mountains and its sea and its river flowing into the sea. His wisdom prompted him to exclaim, "This is the place; here we build". They erected some huts, they plowed the arid soil and they planted the seed. Realizing the necessity of water if there should be growth he instituted a system of irrigation, bringing the water from the streams caused by melting snow from the mountains. He is thus remembered as the father of irrigation, and one of the most wonderful structures in the city is the "City and County Building", where irrigation was born in America. Eagerly did the pioneers watch for the first green sprigs on the barren plain. And they soon appeared; in a little while a marvelous carpet of green bespoke the coming of the much needed harvest.

And then came the enemy. Crickets by the million, by the billion, came from the mountain crevices. They attacked the green sward in battalions, eating as they went. Men and women armed with spades, shovels and brooms worked day and night to destroy the pests. A ditch was

dug, surrounding the field, into which was turned the water, and crickets were swept into it until it was filled. Others crossed over these dead bodies and began afresh on the green. Utterly exhausted at last the people paused and falling on their knees cried to God for protection. Lifting their eyes, shortly after, toward the lake they saw a great cloud as it were rising therefrom and coming toward them. This dissolved itself into myriads of sea gulls which fell upon the crickets and devoured them. When they became gorged they paused by the death filled ditch and drank, then crossed to the other side of it and ungorged. Returning to the field they again and again gorged themselves, just as often disgorging until they had piled up a great bed of bugs entirely round the field—and the grain was saved. From that day to this the sea gull is sacred to the Latter Day Saints.

This monument is made of one solid pillar of marble, twenty-four inches in circumference, resting on a square base, each side of which is four feet; and each bears inscriptions or sculpture representing early history. With wings as if in flight two sea gulls rest on the top. They look like burnished gold.

Great salt lake is thirteen miles from the city. The resort is known as Saltair. Amusement pavilions are built a mile from the shore on the surface of the lake. Bathing is of course the most popular amusement; for every tourist likes the experience at least one time of "floating like a cork" in this salty sea. But this tourist found more pleasure in viewing a gorgeous sunset that turned the miles of liquid blue into streams of molten gold.

Doubtless every visitor to Salt Lake City finds the great temple which no "Gentile" ever enters, and the tabernacle with its world famed organ of special interest. The musical recital given the day we were there was rendered by that artist, Edward P. Kimball. It began with the National Anthem, and ended with Mozart's "Gloria from 12th Mass". The most entrancing number was "An Old Melody", arranged by the organist. It was exquisite variations of "Home Sweet Home". An aged couple, tourists, sat in front of us. Elizabeth watching them, whispered to me, "See how they are enjoying themselves". They were both weeping copiously.

We should like to carry all our friends along the clean streets by the enchanting parks, through marvelous groves, attractive and historic buildings, and especially through the museum, the church, the tabernacle and over against the temple of the Mormons. But space forbids.

Did we learn anything worth while to Kingdom service from this close survey of this very peculiar people?

All the world recognizes Mormons as tithers. This is a special tenet. Gazing upon the splendid buildings, wrought from Utah stone, which make up their houses of worship, and which is the accumulation of tithes from a rather numerically weak people, we could but desire to know their teachings on this subject. So we asked a pleasant faced "sister", who stood at the desk in the office for literature on tithing. She gave us a leaflet, from which we copy a few thoughts:

"The law of tithing, like all the laws of the gospel, is given for the benefit of the saints." "In the first place their attitude towards it indicates the strength or weakness of their faith." "Promises of reward are made for obedience to the law of tithing. Malachi 3:10." "The observance of the law of tithing trains people in the art of conserving their means. It teaches them to take care of their income and to use it wisely." "Another advantage to be received through obeying this requirement is the discipline it gives in broadening the mind and enlarging the soul." "A man who served many years as a bishop in the church uttered this aphorism: 'If you want to fill a position with a person who can be depended upon, select a tither.'"

These quotations are given for their worth, or for their worthlessness, as one sees it.

The Mormons are great missionaries. Never

a day passes, but a sermon on their "doctrines" is preached by one of their most eloquent to the crowd of tourists as they pour out of the Tabernacle where they have listened to the organ recital. I cannot say that they gain many converts, for they do not seem to be growing; but if Baptists were to take advantage of every opportunity to preach the Word, the world would soon be Christianized.

They know how to teach baptism, and regardless of the crowd's church affiliations, they do not hesitate to teach it. An amusing thing occurred: One dear woman, "Who was baptized when a baby" stood it as long as she could; so she proceeded to express herself rather forcibly. The "Elder" was respectful. He listened till she finished and then replied, "I am sure my dear woman we are all serving God according to our own light".

Outside of these matters—tithing, mission-teaching and baptism,—they are a long, long way from "serving God according" to my light.

ARE WE PASTORS FAIR TO OUR CONGREGATION AND THE EVANGELIST

I realize that I am striking on a point at which many of our pastors are sensitive and yet a point on which many of our church problems rest.

For some years I studied our church problems as a layman and for several years as a pastor and have come to the conclusion that many of our church problems arise from the neglect of the pastor of his local field. I am anti when it comes to the pastor going out over the state and holding meetings. I believe he loses more souls than he gains.

The pastor that is filled with the Spirit and on fire for the lost souls will win more souls to Christ in a year on his own field than he can possibly win in meeting away from his field part of his time. I believe that every church ought to be evangelistic and yet I believe that it is impossible for it to be so with the pastor gone part of his time.

A pastor can be off of his field a month and it will take him two months to get the work as a whole back to where it was when he left it. In fact I am sure every pastor will agree with me that eighty per cent of the church trouble arises while the pastor is off of his field of work. As a general rule there are no additions during his absence, there is a general decrease in attendance at all the services of the church. In fact there is a general demoralization of the work. I ask you frankly is that fair to the church that calls you as their pastor; is it fair to the denomination you represent; is it fair to the Master that calls you to be a pastor and preacher?

If you investigate the falling of attendance in a local field you will find it is largely because the pastor is absent. I hear our pastors talking about the great falling off of attendance in the vacation month, and saying everybody is off on vacation.

Now listen, brethren. There isn't a greater vacation city in all the country than the one in which I live. And we have not had that falling off in attendance that we hear of. There has been a steady increase in every department of my work. More additions, greater number of visitors, largest attendance in Sunday School that we have ever had. A steady growth all the summer. But I have been right on the job. Got the other pastor's congregation in his absence. And that isn't all. Got many of his members and baptized them in my faith.

I haven't had a vacation in four years and feeling good. Now you say that is too much. Now brother, you haven't had one in fifteen years. You call it a vacation, but you preached every day and night the whole time you were away; came back broken down and in worse shape than you were when you left. I say that isn't fair to your congregation. If you would go rest those days and come refreshed and feeling fine you could

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really get under the task and do something worth while.

I have talked with a great many pastors and most of them have told me that to be frank they felt they just had to get out and get a little extra cash. Now my contention is that if he stays with his work he will get more souls, more cash, and more joy through the increase in his own field. You ask some of your good laymen about this and they will tell you I am right about this great and important question. There is absolutely no excuse for our church work to drag through the summer or any other time. If the man that God has called is where God has led him and there on the job both day and night, and when he takes his rest, let it be a rest and not work.

I hold that it is unfair to our evangelists, whom God has called as evangelists. There is no man of God that suffers so much as he, mostly because the pastor is not considerate of him. God has called him as an evangelist. He depends on that as his work and living. Our pastors have their pastorate, paid a salary and yet get out and get the offerings that the evangelist ought to have.

If we believe God calls men in evangelistic work isn't it but fair that we should let them do it, and back them up with our prayers? We have men in pastoral work today that know God has called them, in the evangelistic work, but they know that the pastor has practically taken that field of work away from them, therefore they could not exist on the salary they would get.

Some of our great churches today are just dragging along, not doing half what they should because their pastor is a great preacher and is in demand to such an extent on the outside that he is trying to answer the calls that come to him and his own work failing because of it. Some of the coldest churches in the land today are some of our largest ones, mostly because of the pastor being absent so much.

My conviction is that the greatest way out of many of our church problems is for the pastors to stay with their local fields, be evangelistic the year around, watch every phase of his own work, and always ready to administer to his people. Let the evangelist do the evangelistic work. Joining hands with him and carrying every phase of the work along.

Now brethren, am I right or wrong?

—B. E. Massey.

WHY A BAPTIST HOSPITAL?

By Rev. Bryan Simmons

Being one of the men who canvassed the state for funds for the erection and equipment of the Mississippi Baptist Hospital, and possibly the one to whom Dr. Whitfield refers in his article under the above caption, I am presuming to attempt to answer his query.

However, there is just one statement in his article that makes me doubt being the man to whom he refers. That is that there would be only one ward for the poor. My response to such a query was always about this: "The amount of charity work we shall do will depend on the amount of pay work we do and the amount of help we receive from others." This, I think has been the policy of the institution all through the years.

The only reason for the existence of any Baptist institution is just the one given for the existence of a Baptist hospital, namely, "The opportunity for wielding a Christian influence" over those with whom it comes in contact. Whether the Mississippi Baptist Hospital has used its opportunities to the best advantage, and the justifiable reason for the existence of such an institution are two different propositions.

I am ready to confess that some of the ideas and plans that were in my mind and in the minds of others who had to do with the starting of the hospital have not materialized. We had hoped that a course in Bible study and religious training would be given to the student nurses there and definite arrangements be made for religious

services in the hospital such as we find in similar institutions.

Yet we are able to testify out of an experience of twenty-five years that the Christian influence of the Baptist Hospital has far excelled that of private and state institutions. Many have been led to a confession of Christ in the Baptist Hospital and the nurses have done much such service that has not been published abroad.

As to the building and equipment provided by Drs. Hunter and Shands, although they were commendable as a starter fifteen years ago, I should just like to ask Dr. Whitfield if he would have been satisfied to have such a building stand as a representation of Mississippi Baptists' interest in suffering humanity compared with our ability and with the efforts expended by others along such lines? How many charity patients would he be willing to carry today to such an equipment as we had fifteen years ago?

In answer to what Jesus might have done in the way of charges, I answer, the patients in the Baptist Hospital do not pay for those things at the prices mentioned if they are not able to pay for them. As for those who are able to pay, in comparison with other things, those items are worth to them what they pay and those ought to pay who are able. Besides if those who are able to pay want an institution where they can receive treatment under Christian influences there should be such an institution for them. Further be it remembered that in the case of the only semblance mentioned by Jesus as to a hospital, that found in the story of the good Samaritan, the man who brought the patient provided for his expenses.

Now as to the comparison with the Baptist Orphanage. The Orphanage receives only the poor of orphan children and receives only such as it is able to take care of with the accommodations and supplies furnished by the denomination and friends. The Baptist Hospital receives every orphan child from the Baptist, and Methodist Orphanages, and also from the Home Finding Society, they are asked to take, and receives them just as they do at the Orphanages, without money and without price. Then like the Orphanage it receives just as many others of the needy as the contributions from the denomination and friends enable them to receive.

I am glad the Orphanage is not in debt, but I am sure that if the Orphanage had supplied its children with everything needful for their comfort and convenience it would be in debt. The debt against the hospital is for building and equipment rather than for running expenses and the returns from the 75 Million Campaign are applied on this debt and not on running expenses. As to running expenses, it is well known that the children of the Home are required to work to take care of one another and help provide their own living, while patients in the hospital have to be supplied with special diets and are unable to help take care of themselves.

As to the hospital being "A convenience for the physicians and surgeons", it is a fact that the hospital has a competent visiting staff whose members stand ready to answer any call for the benefit of patients in the hospital who are unable to pay, and it is also a fact that many patients who pay the hospital for the services received at the hands of the hospital do not pay anything for the services of the physician or surgeon. In view of this, is it unreasonable that a physician or surgeon should receive compensation from those who are able to pay both?

I can not agree with Dr. Whitfield that the hospital ought to be restricted to charity or benevolent work while others receive such compensation as they please from those who are able to pay; but I do believe I speak the sentiments of every one connected with or interested in the hospital when I say I would be glad to see the hospital enlarged to the capacity suggested by the original plans and make ample provision for every needy person who may knock at its doors. But, so far, the pleas of those who have sought contributions to that end have met with meager

responses. The Orphanage grew just as the people enabled it to grow and it must be so with the hospital.

After all, the reason for a Baptist Hospital is not that of providing a place for the rich or the poor; but it is that of providing a place where rich and poor can be cared for under Christian influences and winning them to Christ. Whatever else it may do if it fails in that point it is a grievous failure.

Suggestions should be sought by the hospital for the most economical management, for the securing of funds with which to care for the needy, and for the cultivation of the purest Christian environment; but so long as insufficient funds are on hand to finance the institution, surely there is no just ground for criticism if those who are able and willing to pay are not required to pay more than they would be required to pay in similar institutions owned by individuals or stock companies.

TO THE PARENTS OF BAPTIST STUDENTS IN MISSISSIPPI

By C. N. Travis, Chairman State Student Committee

When the Southern Baptist College Students' Conference met in Tennessee last February, the various state delegations present met and elected chairmen to put on state Baptist student conferences this fall. The students composing the delegation from Mississippi elected Mr. C. N. Travis of Mississippi College as the Chairman of the Committee in Mississippi to put on this Baptist conference which has the prospects of being one of the very best to be held in the South this fall.

The idea of promoting Baptist student conferences in all the Southern states this fall is a project of the Baptist denomination. The various state committees are working in harmony with the state Baptist forces and also with the Inter-Board Commission of the Southern Baptist Convention which is mainly responsible for the encouraging progress which has been made in the student work of our great denomination. The Mississippi Conference will be held at the Woman's College at Hattiesburg Oct. 31 to Nov. 2. A program is being formulated which will bring to Hattiesburg some of the foremost leaders among Southern Baptists. The conference will urge an organization on each campus within the state, the object of which is to unify the students in Christian development.

The parents of all Baptist students in Mississippi are urged to begin now preparation to have their sons and daughters attend this Conference at Hattiesburg which will mean so much toward the highest spiritual development and Christian growth of their splendid students, and even more toward the possibilities of keeping the keynote ringing, "MAKE CRIST CAMPUS COMMANDER". It is especially urged that the parents of Baptist students recognize that this conference is for Baptist students from all kinds of colleges:—state schools, denominational schools, private schools, professional schools, and hospitals.

It is the ambition of those who are charged with promoting this conference that it may be epoch making. It marks the day when Southern Baptists are seriously assuming the responsibility of following the Baptist students from the home church to the college, and back to the home church. This conference will depend upon the co-operation of the parents who alone can make it possible for the students, in proper numbers, to attend this meeting. Other announcements will appear later.

In the campaign for new subscribers to the Record which is scheduled for this month we are absolutely dependent on the co-operation of the pastors and other friends of the cause. We have no special agents, no paid solicitors, no circulation manager. The same people who help in the campaign for all denominational work are depended on for the support of this subscription campaign.

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R. E. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

ROOT OF EVIL

Attention has been called by others to the careless way in which the scripture in 1 Tim. 6:10 is often misquoted, that it does not say that money is the root of all evil, but that it is the love of money. Not the material substance, for it may be harmful, harmless or helpful according to its use; but the trouble lies in the man who has it, in his attitude toward it, his devotion to it, his passion for making or keeping it. So much for the proper quotation.

There is also some improvement needed in the translation, and you will find it in the American Revised version, which reads, "The love of money is a root (not the root) of all kinds of evil (not of all evil, but of every kind of evil that is in the world). Not all sin can be laid at the door of money, nor at the door of the love of money, but there is no kind of sin in the world, nor any evil condition existent, which the love of money cannot produce. The love of money may not be and is not responsible for every wrong in the world, but there is no evil or sin in the world but the love of money may produce one like it, and has produced one like it.

This has not been said in the Bible about any other tendency of the human heart, or habit of men, and probably could not be said of any other. It makes this one susceptibility of men the most fruitful source of evil in the world, the greatest danger spot in all the pathway of men. It is the plague spot of the race. There have been in time past certain places in the world from which diseases originated and spread. They are responsible for yellow fever, or smallpox, or influenza, or black plague or Bubonic plague. They are the world's danger spots, to be avoided or guarded or cleaned up. They become the objects of concern for nations and the objects of international covenants.

But here is a moral plague spot from which has come over the whole human race the spreading plague of evils of every sort that have ever been known to men or God. This plague spot is said in the word of God to be the love of money. There is no sin on earth, originating from any source, no evil condition among men anywhere, which if it has not itself come from the love of money, can at least be matched with one which did originate with the love of money. You can start with Judas Iscariot and go either way in history, backward or forward. *You may start inquiry by every vice commission and reform association on earth, and the evils they discover will be traced to this cause for its origin. The liquor traffic bears in its name the evidence of its origin. Commercialized vice, a name given to one phase of the social evil has the same stamp on its name. All strife, from world wars to personal conflicts, will be traced to the same lair. It may strike us as strange that the condition which Paul was seeking to correct when he said that love of money is the root of all kinds of evil was among the churches themselves. Read the paragraph and you will not fail to see it.

No Christian of any place or degree is free from the danger of this ubiquitous and insidious enemy. We are specially to guard against it.

It will spoil the whole Christian life and prevent any spiritual development. But it is not enough to condemn or warn in general terms, we must examine our own hearts and see if the germ of this disease has found a place there. And just as there are certain tests for the discovery of malaria or typhoid, so there are tests which show the presence of the love of money.

Can you honestly ask God to bless and prosper your business? Do you? Can you and do you let God have his way in the use you make of your money? Do you consult him about what to do with it? Does it hurt you to part with it in service to him? or is it a pleasure to give? You need not answer to anybody else, just answer to yourself. Are you willing to give God a tenth of your income? Do you give it, and give it cheerfully? Do you let money making take your time from any religious service, or from reading the Bible? Has it interfered with your interest in the Bible or any religious duty? You may never know how much you think of money until you are called on to part with it. Do you hold to it, or hold back a part of it?

RESPONSIBILITY OF LEADERSHIP

I am not here speaking of the need of leaders in all Christian work. That is a matter that many are thinking about and working at, but is not the subject of this article. This humble appeal is made to men and women who are now in responsible positions in their churches, or in some department of denominational or Christian service, and to those who are going to be in some such position. These occupy a place that makes their life and example of vastly more consequence to the world than those of people who occupy no conspicuous or responsible position.

A child may walk on a four inch plank on the ground without fear of injury, but if you put that plank ten feet from the ground it makes a very great difference whether he is able to maintain his balance. If you stub your toe and fall down on the sidewalk you may be shaken up, but if you do the same thing on the walls of a seven story building you are apt to be broken to pieces. If a private in the army gets scared and runs away he is probably shot for desertion and that's an end of it. But if the captain or lieutenant falters under fire, the battle is lost and the army may be thrown into confusion. It makes a great deal of difference how you behave when you are placed in position of responsibility.

Sometimes people ask, "Is it any worse for a preacher to misbehave than for other people?" It certainly is. James says, "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment." Jesus did say, "What I say unto you, I say unto all, Watch." But he immediately followed it with a special warning to those who as stewards, or major domos had been set over the house. They would be held to a very strict account.

Preachers should not complain that more is expected of them than of ordinary church members. It is a compliment to them and to their office that they are expected to stand for the highest in Christian life, and be examples of it. Isaiah says, "Be ye clean that bear the vessels of the Lord." But preachers are not the only ones in the churches today who carry responsibility. It is the glory of present day Christianity, as it was that of apostolic times that the places and tasks of great responsibility are distributed among others. Perhaps not since the first century have there been so many men and women in the churches who are rendering noble service and carrying great responsibility.

Among these there is no class more deserving of praise and more needing the support of our people than the leaders of the woman's work. This applies not only to those who hold official position in the State and Southern Baptist Convention; but also to those who hold positions of leadership in their own local societies. In nearly all cases these are women of exceptional ability and of genuine piety. They are the Lord's anoint-

ed. They have been selected by their associates because they have shown ability and willingness to serve. Let us honor them and not forget daily to pray for them.

We wonder sometimes if these women realize how great is the responsibility put upon them, and how great is the opportunity for service. Their concern should be that their influence should be entirely Christian and wholesome. They are more apt to be blamed for any infraction of propriety than other people. Things that would be disregarded in other people, would not be tolerated in a preacher. And in great measure this is true in the case of other leaders in the Lord's work. They represent Him. They stand in his stead. Not only are they supposed to go where He goes and do what He does. But if they indulge in any questionable thing it is charged up to their position and the Lord is discredited.

It may not be possible or desirable to erect fixed standards of conduct for those who serve God in any responsible position. It may not be well to lay down rules to live by. It ought not to be necessary. The spirit of God within us, the enthroned Christ in our hearts ought to warn us against worldly practices and questionable indulgences. And He will. Those who are anointed of God for special service will have his guiding Spirit, and their lives ought to be as sweet and pure and wholesome and spiritual as the atmosphere of a church. Jesus is not only our guest; but he may be pleased or embarrassed and hurt by the way we live.

DR. J. W. CAMMACK, THE NEW CORRESPONDING SECRETARY OF THE EDUCATION BOARD

Following the resignation of Dr. W. C. James as Corresponding Secretary of the Education Board of the Southern Baptist Convention, a special meeting of the Board was called and held in Birmingham, Ala., on Sept. 4, 1924.

After expressions of regret and appreciation of the services of Dr. W. C. James, the Board went into the election of the new Secretary, which resulted in the election of Dr. J. W. Cammack of Richmond, Va. The name of Dr. Cammack was the only one presented and his election was hearty and unanimous. It developed during the meeting that nearly every Southern State had been heard from and the feeling throughout the South seemed to be that Dr. Cammack was the logical man for the place.

Dr. Cammack has been connected with the educational work of our denomination for the past fifteen years; was a member of the Education Commission which preceded the establishment of the Education Board and has been an active member of the Education Board from its beginning.

Dr. Cammack was born in Orange County, Virginia, in 1875; was converted and baptized in 1894; is a Master of Arts from the University of Richmond; a Th. M. from the Southern Baptist Theological Seminary; did graduate work in philosophy under Prof. Noah K. Davis of the University of Virginia; holds the honorary degree of D. D. from the University of Richmond; was seven years pastor in Virginia and West Virginia; was six years Associate Editor of the Religious Herald; for for twelve years been Secretary of the Baptist Education Board of Virginia, during which time the investments in buildings and endowment have increased about 200%. Dr. Cammack has been identified with many campaigns for the raising of funds; had written much for denominational papers and has, in every way, given himself to the promotion of the cause of Christian Education, especially among the Baptists.

Dr. Cammack has indicated his acceptance of the position offered him and expects to take charge of the work in Birmingham on October first, at which time former Secretary James assumes his duties as President of Bethel College, Russellville, Ky.

It is hoped and believed that the coming of Dr. J. W. Cammack as Corresponding Secretary

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of the Education Board will meet with the hearty approval and enthusiastic support of the entire denomination.

—J. E. Dillard.

GOD WILL GIVE VICTORY IN ANSWER TO PRAYER

By Frank E. Burkhalter

Southern Baptists will go forward with God's work in a manner acceptable to him only in the proportion that they ascertain his will for them and are endowed with the power of the Holy Spirit.

Study of God's word, meditation and communion with him through prayer are the recognized mediums through which this knowledge and power can be obtained.

All of us believe the projection of the 75 Million Campaign was in response to the promptings of the Holy Spirit. Assuredly if God willed the projection of the undertaking he desires the completion of it, for our God is not a quitter or one who does things by halves.

Again, all of us are persuaded that since God desired the completion of the 75 Million Campaign, he also wishes that Southern Baptists shall then go on to still larger things for the evangelization of the world, the enlistment and development of those who are saved, and the care of the sick, suffering and needy in his name. Therefore the new United Program of Southern Baptists is a vital part of God's will for us at this time.

Of course, God could provide all the money that is needed for the completion of the 75 Million Campaign and the successful carrying out of the New Program for 1925 by a miracle, if it were necessary. But he has chosen to work through human instrumentalities and desires that his children shall share in the program of world redemption. He knows that Southern Baptists have in their possession enough money and more which belongs to him to complete the old Campaign and project the new, and few things would please him more at this season than to see his Southern Baptist forces—men and women, boys and girls, rich and poor alike—come into that intimate spiritual relationship with him that would enable them to see their obligations to him and a lost world, and become faithful stewards of the possessions, the time, the talents, the energy, the personality, and the influence with which he has so abundantly blessed them, and thus come to know the joy of full fellowship and service with him.

It was in the hope of paving the way for the establishment of such a relationship between hundreds of thousands of Southern Baptists and God that the Commissions of the 75 Million Campaign and the new Unified Program asked our churches to observe September 21-28 as a week of prayer in behalf of these two programs and the great causes they represent.

To a proper observance of such a week in 1919, more than to any other one thing, perhaps, was due the great spiritual momentum and enthusiasm that brought success in securing the Campaign subscriptions. If our people will call upon God in great earnestness, sincerity and unanimity again in 1924 he will give us another great victory.

Without God we can do nothing. With God we can do everything. "With God all things are possible." Matt. 19:26. "All things are possible to him that believeth." Mark 19:23.

No greater contribution can be made to the ongoing of our part of the Kingdom program just now than the fullest co-operation of our pastors, laymen, women and young people in an earnest genuine observance of the week of Sept. 21-28 as one of prayer; with the whole of Wednesday, Sept. 24, being given over to prayer and fasting to the end that God will endue Southern Baptists with power for the doing of his whole world will.

The church at Grenada will put the Baptist Record into every home. That is the way to make the September campaign for subscriptions unanimous.

DURING THE PAST FIVE YEARS THE RELIEF AND ANNUITY BOARD A Brief Statement

By Wm. Lunsford, Cor. Sec.

From the beginning, as everyone knows, the Board has divided its receipts from the 75 Million Campaign between the Relief and the Annuity Departments. The Board has received in round numbers, from May 1, 1919 to September 1, 1924, \$1,404,838.84, from the Campaign. Of this sum, to September 1, 1924, \$580,450.23 was paid to the beneficiaries of the relief side of the work, thus leaving a small reserve which, added to outside gifts, gives the Relief Department assets of \$500,000.00 plus. The rest of the money was allotted to the Annuity Fund. The Board now has 1,010 beneficiaries, including orphan children. Think of the new day that has come to the Baptist preachers of the South, and to their widows and children. Most of these widows are old, but some are young women, with their little families of clinging dependents.

Among the preachers thus receiving aid, some are still young men, broken in health. The following letter is from one of our sick young men now being aided by this Board:

"Dear Brother:

I received the check of one hundred dollars some time ago. I want to thank the Board most heartily for its kind favors to me, and shall try to prove myself worthy of its respect.

Fraternally,

Annuity Fund

No such provision was ever made for ministers of the South as Southern Baptists are now making for theirs, through this Fund. Take this bit of data, showing how the Annuity Fund works in a practical way: About one year ago, one of our finest young ministers was suddenly seized with serious illness. In a little while he found himself altogether disabled. He wrote the Board about his condition, and blanks for proof were forwarded him at once, so that as early as possible, he might begin to enjoy the privileges which were his as a member of the Annuity Fund. In the meantime we sent him a check for \$100.00 in advance. For several months he drew an annuity at the rate of \$400.00 per year. A few months later he fell on sleep and passed to his reward. Before his death he wrote the Board a beautiful letter of appreciation. His widow is now drawing an annual income of \$300.00 per year.

The same thing is true of fourteen other widows and two sets of orphan children. In addition thereto, two members are now receiving their old age annuity of \$500.00 per year, and six their disability income of the same amount, having become totally and permanently disabled.

In addition to that, the Board has rendered assistance in many emergency cases, on the relief side of the work. For instance, during the summer just gone, the Board went to the rescue of two pastors in our Southern states, who had to undergo dangerous operations in order to save life. The hospital bill in one case was \$200.00 and in another \$250.00. One of these states did not have one cent of reserve with our Board. Every dollar of her relief money had been consumed year by year for her beneficiaries and there was no way to avoid it. However, when the request came for immediate help, the Board did not hesitate any more in one case than in the other. After recovery one of these brethren wrote the following letter:

"My dear Brother:

I am happier than pen can portray or tongue can tell to merely say to you that I am fast recovering from the very serious operation that came on me so suddenly that with my meagre salary from village and country churches, caught me without adequate means and at the explanation and request of Doctor — your Board so promptly mailed \$200.00 to him to be appropriated to paying my hospital bill which I am happy to say that it fully paid and a few dollars over, which was applied on my drug bill, and I am at

a loss again to express my gratitude.

Gratefully and faithfully yours,

The Board is therefore doing for our Southern preachers what was never done for them before, and yet, upon the whole, we are very far from doing the adequate thing by many of our beneficiaries.

Desperate Needs

The great, immediate and all but desperate need of this Board is a fund that will yield for general relief alone \$100,000.00 per year in addition to what the Board would get from the regular budget. This statement has been made over and over again through our denominational press, for the past two years. It is the one outstanding glaring need of our Board, and should not be difficult of attainment. If we should be fortunate enough to finish the 75 Million Campaign with great triumph, we would be miles nearer this goal. We must continue to press this particular need. The Board can never begin to do the adequate thing until this fund is obtained. If some of our rich people could only see their way to make some large gifts to this Board, or to remember us in their wills.

Discouraging

With pleading voices we would lay this whole matter on the hearts of our people. One of the discouraging features of our work for the past two years has been the fact that our Board has suffered, along with other Southwide enterprises, in the collection of funds for our needs. In the year closing May 1, 1923, we just about broke even with the preceding year in the matter of collections. At the close of the last Convention year, May 1, 1924, we lacked about \$10,000.00 of collecting as much as we collected the year before. It has been very discouraging to realize that the nearer we got to the end of the Campaign period, the less money we received. Our Board has collected 56% of the two and a half millions allocated to it. We can therefore do nothing but lay the matter of our works on the hearts of our people, and urge that the men who have grown old and worn out in the ministry, shall be provided for and remembered by the people in the states, as our Board continues to lay itself to the never-ending task of giving them as much comfort as possible in their last days.

COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS BY STATES MAY 1 TO SEPTEMBER 1

	1923	1924
Alabama	3,292.47	4,687.51
Arkansas	2,062.20	
District of Columbia	685.64	1,124.68
Florida	2,967.09	4,258.85
Georgia	8,575.23	8,702.60
Illinois		
Kentucky	6,119.86	16,324.85
Louisiana	1,965.38	3,033.92
Maryland	2,500.00	2,519.35
Mississippi	4,472.52	6,467.18
Missouri	4,331.52	8,055.70
New Mexico		200.00
North Carolina	3,098.90	4,748.63
Oklahoma	5,655.35	1,410.51
South Carolina	511.10	2,148.90
Tennessee	5,398.20	7,099.23
Texas	82.39	12,698.19
Virginia	5,697.80	8,534.25
Miscellaneous	670.75	2,082.92
	58,086.40	94,097.27

Baptists and Campbellites had a debate at Ripley recently for four days of four hours each. The Baptists were represented by Mr. Wells and the Campbellites by Mr. Loudy, who was taken sick during the debate, and was succeeded by Mr. Crum. The Sentinel says that there were from 4,000 to 5,000 people present from thirty miles around and that babies on pallets were knee-deep on the platform and in the aisles.

SOMETHING TO THINK ABOUT

The records at the office of the Mississippi Baptist State Convention Board reveal some facts which should cause us to do some diligent thinking and praying.

There are sixteen hundred and ninety-three Baptist churches in the state which are really or nominally working together through the Mississippi Baptist State Convention Board. Of this number two hundred and twenty-three have given nothing through the Board office during the past five years. Such churches as have disbanded, or have ceased to hold services, have not been counted in this list, where definite information has been obtainable verifying these facts. Neither have the ninety-one Landmark churches, which are recorded in their six associations, been numbered with this list. In fact the Landmark brethren are not supposed to be co-operating with the Convention Board. But these two hundred and twenty-three inactive churches are supposed to be co-operating with the Board.

The records show that some of these churches have large memberships. We have in mind one particular church of two hundred and thirty members, which is a member of one of our best associations and which has a capable pastor, and this church has not contributed one cent in five years to denominational causes, so far as the records indicate.

Now we are not writing these facts to harshly criticize these churches which have done nothing through denominational channels, nor the much larger number which have done but little better. Our purpose is to ask our people to think and pray the matter over that we may arrive at the cause for such inactivity on the part of such large numbers through such a long period, and a period of such intensive denominational activity as perhaps has not been witnessed since the early days of Christianity. The thing for us to consider seriously and prayerfully is: Are these churches alone responsible for their lack of co-operation in kingdom causes? Under the proper associational and pastoral leadership would not these churches have joined during these past five years with the great host of Southern Baptists in the greatest forward movement in their history?

Jackson, Miss.

—T. W. Green.

THE CHURCH TESTED BY THE BIBLE

The explanation of Britain's loyalty to the faith is most simply stated in the words of Gilbert K. Chesterton when he said that the trouble today is not that Christianity has failed, but that it has yet to be tried. England has always drawn this clear distinction between the faith, set forth in Christ and the practice of that faith by Christians. And the reason why this saving distinction has been thus manifest is the fact that from the days of John Wickliffe to our own day, the common people of England have tested the churches by the Bible. If, then, the ecclesiastics were venal and even vicious, if landowners were rapacious, if kings were prejudiced and cruel, if capitalists were harsh and unyielding, and if politicians were shortsighted and corrupt, the workingman and his wife, the peasant, the idealist, could consult the prophets and psalmists, nay, the Redeemer himself, and could so learn that oppression, in whatever vestments of dignity it may be clothed, is not according to the revealed will of God. Why need the wage earner forswear a Deity who delivered a nation of bricklayers from the hand of Pharaoh? Why need the underpaid clerk of the sweat shop shun the Salvation Army when it was our Lord's brother, St. James, who pronounced the curse of God on all that keep back by fraud the hire of the laborers? Why need a trade union avoid the apostle of the Gentiles, who earned his living as tentmaker and taught his congregations in Galatia to bear one another's burdens and so fulfill the law of Christ? And what conceivable quarrel could arise between carpenters of Leeds and Bradford and the Carpenter of Nazareth? ONCE SECURE AN OPEN BIBLE, AND YOU PREVENT THE BREACH

BETWEEN DEMOCRACY AND RELIGION. On the continent of Europe, anti-clericalism is the inevitable result of a system that, under one pretext or another, still withholds from the people what is the most democratic literature ever offered to mankind.—Selected.

ON THE TRAIL WITH THE STUDENTS

By Frank H. Leavell, Executive Secretary The Inter-Board Commission, Memphis

After two years, scholastic years, of most encouraging progress the Inter-Board Commission on Student Religious Activity, with definite plans and fixed faith, anticipates the coming session of the schools. We look confidently to pastors, school administrators, denominational secretaries and the students themselves for a continuation of the delightful co-operation which has, thus far, made possible gratifying progress. We are now ready with full purpose for a positive program. Some of the steps follow:

1. Caps and Gowns of Southern Baptists

A unique eight page pamphlet in purple and gold, entitled "The Caps and Gowns of Southern Baptists", is now ready for broadcasting. It shows the need of student work and the purposes of the Inter-Board Commission. It is free upon request.

2. "Southern Baptist Student Union"

This is the adopted name of the accepted plan of campus religious activity for Southern Baptist students. It is hardly an organization. It is a plan to unify and correlate our present Baptist religious activities; church attendance, Sunday School, Y. W. A., B. Y. P. U., Mission Study, Conventions, Conferences, etc. All of these interests are brought under one directing head just as are the different departments of a modern Sunday School. A pamphlet for free distribution explains in detail. This plan of work is now being adopted by schools throughout our territory.

3. Baptist Student Join the Church Day

Sunday, October 5, has been designated as "Southern Baptist Student Join the Church Day". It has proved absurd to expect church loyalty and spiritual development of students without affiliation with the local church. Many of our wisest pastors are urging students to "Take their church letters to college" with them. That is right.

All pastors are urged to write the students from their congregation who are away at college to join the church where they are on October 5. This may be difficult but it is wise.

All pastors where schools are located are urged to feature "Baptist Student Join the Church Day" preaching, if possible, on church loyalty, church membership or other appropriate theme.

4. State Student Conferences

After two years of annual Southwide Baptist Student Conferences we shall feature this year state conferences. Such a meeting has been planned for each state in the South. The one in Mississippi meets at Hattiesburg on October 31-November 2. These meetings bring our work, our plans, spiritual uplift, denominational emphasis, religious vocational appeals, and warm Christian fellowship to many Baptist students. Parents should make it financially possible for their boys and girls to go to these meetings. Baptist schools and pastors, and churches where state schools are located may and doubtless will encourage attendance upon these meetings.

5. The Baptist Student

Our magazine for students appears for the third year on October 1st. Many say there is no better student religious magazine in America. It is attractive. It is Christian. It is denominational. It is loyal. It is published by our Sunday School Board but edited in the Inter-Board Commission. The yearly, nominal subscription price is seventy-five cents. Some alert churches, eager to help, are sending it to the students from their congregation. What a small expense to a church! What a marvelous assurance and help to a student! May the hint be sufficient.

6. A Christmas Service

Suggestions will go forward to repeat Student Day on the last Sunday of the year. It was successful last year. More later.

Finally

If during four college years a student lives the life of a "church tramp" and a "spiritual derelict" it will be extremely hard to awaken Christian zeal and denominational loyalty thereafter. It is a significant hour with Southern Baptists when local churches, school administrations, the general boards, the state mission forces and the students themselves are heartily joining hands and hearts in a sweeping program for conserving student energy, talent and possibilities.

JOHNNIE THINKS

By H.

Father: Johnnie, you are old enough to be thinking seriously about your salvation.

Johnnie: Father, I do have some very serious thoughts, sometimes.

Father: Well, I am glad to hear that. I would be glad to see you a Christian and member of the church.

Johnnie: Father, suppose I was a Christian and a member of the church what would be expected of me?

Father: Why you would be expected to do the things that are expected of church members.

Johnnie: I suppose you mean that I should attend Sunday School, prayer-meeting and attend the preaching services and give my money?

Father: Why yes something like that.

Johnnie: How much like it father? Just when one feels like it or it is convenient to do so, when it does not interfere with any of my plans. Is that what you mean?

Father: Why no, certainly not.

Johnnie: Father, didn't you take mother and sister and go to see Uncle James and Aunt Mary last Sunday and that was preaching day at the church? And didn't you and all of us go over across the river on the Sunday before, when there was Sunday School at the church? and you didn't go to prayer-meeting last Wednesday night; but you were very tired that night and I guess didn't feel like going, as you played golf so hard in the afternoon, trying to beat Mr. Jones. I reckon when people are tired they needn't go to preaching, Sunday School nor prayer-meeting. Am I right father? I wouldn't mind belonging to the church if that is true.

Father: Johnnie, you can go along to bed now. We will talk about this matter again some time.

Johnnie: But father, there is just one other thing I am thinking about. I want to know how much I should give should I join the church. Should I pay on the pastor's salary and give to missions?

Father: Certainly Johnnie. But as a boy you would not have much to give.

Johnnie: Father, how much do you give to all those causes? I want to know how to begin. I know you have money in the bank and a large farm and lots of stock and an automobile, and I heard you say just the other day that you made more money last year than you ever made before in one year. You must have given a thousand dollars.

Father: I am not expected to give all my profits. But we need not discuss this matter further tonight. It is growing late. It is bedtime.

Johnnie: But father I am not sleepy. I am thinking. You said I should be thinking. I would know better how to begin my Christian life, when I become a Christian, if you will tell me how much you paid on the pastor's salary last year. He is a good and faithful man, but seems to be poor; besides he has a large family to feed and clothe.

Father: O Johnnie, you know he is always paid and that is sufficient. Before I knew it he was paid up. I was away you know at the time of the last meeting. Good night Johnnie. Pleasant dreams.

DAILY VACATION BIBLE SCHOOLS DEPARTMENT OF THE BAPTIST SUNDAY SCHOOL BOARD READY FOR WORK

The Daily Vacation Bible Schools department of the Baptist Sunday School Board, with offices on the fifth floor of the Board building, is now organized and ready for work. Literature for free distribution is being prepared and will be ready shortly. Text books and manuals, edited to meet the varying needs of Southern Baptists, will be made ready at the earliest possible date, which, it is hoped, will be in time for the schools of next summer.

It is the purpose of the department to give prompt and expert service. Indications are that Southern Baptists will have thousands of these schools with hundreds of thousands of children in attendance within a very few years. A vigorous program of development is being planned,—a program in full harmony and closest co-operation with the Sunday School organizations of the several states. The department will appreciate letters of inquiry having to do with any phase of Daily Vacation Bible School work.

—Homer L. Grice, Secretary,
Nashville, Tenn.

THE 1925 PROGRAM OF SOUTHERN BAPTISTS

Comments

By M. E. Dodd, Chairman

"First, that a simultaneous every-member canvass of every Baptist church in the South be conducted from November 30th to December 7th, 1924, for subscriptions to cover denominational needs for the calendar year 1925, ever keeping before our people the ideal of an annual increase over each year's gifts."

The above is Item Number One in eleven specific recommendations, which the Committee on Future Program for Southern Baptists recommended to the Convention in Atlanta, and which was unanimously adopted by the Convention.

The date for this canvass, November 30th-December 7th, may seem to some to be inadvisable and impracticable. The Committee, itself, was not at first unanimous on this date. Many other dates, varying from October to March, were suggested and discussed, but this was finally settled upon as the very best that could be done. To have set an earlier date would have preceded most of the State Conventions, and would have gotten into the district associational period. It is at these meetings that final arrangements must be made for the canvass. To have set a later December date would have gotten too near the holidays. To have set a date in the New Year would have left a lap-over period between the completion of the 75 Million Campaign to the beginning of the new. This date also is practically the same as the one when we took pledges for the 75 Million.

Double Task Must Be Done

The difficulty of finishing up the old Campaign and starting the new one at the same time, which may be feared, cannot be obviated. If we are to have an Annual Every-Member Canvass, we will have to learn to do this each year. Many churches have already done this in previous years. To put off the new until the old is finished, would be to put forward the date each year, which of course is impossible.

In some cases here and there churches which have already adopted the method of an annual Every-Member Canvass may have a different day from this. In such cases the churches, of course, are free to conduct their canvass at the most opportune time. But I am sure I express the earnest hope of the entire Committee, that as far as possible, the canvass be made simultaneous and universal on this date, November 30th-December 7th.

In the case of fourth or half-time churches, which the pastors cannot reach and organize for

the canvass on this date, it is expected of course that the work be pressed on until the ideal of "An Every-Member Canvass of every Baptist church in the South" is realized.

There are two principal points in this recommendation to be kept constantly in mind and to receive emphatic emphasis:

The first is that it be an "Every-Member Canvass of every Baptist Church". No State or Associational task will be completed until every church has been reached, and no pastor's, Committee's or church's tasks will be finished until every member has been reached. What a challenging call and thrilling prospect is this. Every one of our nearly 30,000 churches reached with an opportunity to get in with their part on this Kingdom program, and every one of our nearly 4,000,000 members presented with a card on which to make his pledge to the onward movements of our Kingdom enterprise.

Annual Increase is Anticipated

The second point for emphasis is in the words: "Ever keeping before the people the ideal of an annual increase over the previous year's gifts". If I remember correctly, this expression was written into the recommendation by our good women, who for some time have had this as their motto. Surely the rest of the church members can follow out what the women have already been doing in making an annual increase. This increase should come from several sources.

First, from the old members, whose vision of the possibilities of giving has been enlarged.

Second, from the members who have been prospered in financial matters.

And third, from the new members who have been received since the previous canvass.

In the forthcoming canvass, the increase should be made on the amount given or subscribed to the 75 Million Campaign. The increase should not be less than ten per cent (10%). I have heard of some district associations in the South which have already voted to raise 10% more than their average gifts to the 75 Million Campaign for the five years.

These subscriptions, it will be noted, are: To cover denominational needs for the calendar year, 1925.

This will probably be the beginning of an annual Every-Member Canvass to cover denominational needs year by year. This will put our denominational work on a substantial, permanent and continuous basis.

THE ATLANTA CONVENTION AND THE SEMINARY BUILDING EMERGENCY

By President E. Y. Mullins, Louisville, Ky.

The renewed interest in the Seminary building emergency since the Atlanta Convention is gratifying. This statement is written to answer questions received through the mail and to make clear certain points for some who are not familiar with the history of the case, and who do not clearly understand what was done in Atlanta. First, I will answer one question which has been frequently asked since the Atlanta Convention.

The question is this: Did the recent Southern Baptist Convention, in Atlanta, provide fully for the needs of the Seminary building fund?

The answer is that it did not so provide. The Convention made only partial provision for the Seminary needs, covering the year 1925. I will develop this point later in this article, but first I give a brief recapitulation of the facts.

In 1919 the Convention in Atlanta, by vote, instructed the Executive Committee to provide a building fund for the Seminary. In the confusion and rush of the first meeting of the Committee this was not done, although the Seminary left no stone unturned to obtain the necessary action. This omission was not the act of the Campaign Commission, which made no allocations. It was an omission of the Executive Committee of the Convention. Later on a loan fund of one million dollars from the General Boards for the Seminary was recommended by the Executive

Committee and adopted by the Southern Baptist Convention at Washington in 1920.

The recent history of the matter is more familiar. The falling off in receipts in the Seventy-five Million Campaign, the heavy debts of the General Boards, the magnanimous action of the Seminary Trustees in January, 1924, in offering to release the Boards from further obligation if the Convention should provide for the Seminary building fund in some adequate way—all this is more recent and better known.

The Trustees of the Seminary asked the late Convention, in May, 1924, for a minimum sum of Two Million Dollars to provide the vital units in the new building plant of the Seminary, one million to be provided in 1925, the second in perhaps the two years following, and then additional smaller sums from year to year until the buildings (including accommodations for married students) are completed.

Accordingly, when the Convention met in Atlanta last May, the Seminary matter was again considered, and the following action was taken by the Convention upon recommendation of the Commission on the new Campaign.

1. Seven and a half million dollars was fixed as the objective for Southwide objects in 1925. Of this sum, ten per cent. was allocated to the Seminary building fund. This will yield \$750,000.00 in 1925, if the total objective is raised, and a proportionate sum if less is raised.

2. The Convention adopted the following recommendation of the Commission on the New Campaign:

"An emergency now existing in the building program of the Southern Baptist Theological Seminary, we recommend that the Seminary be given the right of approach to individuals after the simultaneous campaign for large gifts to the building fund, payable within one year."

All this means that if seven and a half million dollars are raised for Southwide objects in 1925, and if the Seminary can raise \$250,000.00 in addition to its apportionment, in individual gifts in 1925, the required million dollars for building operations in 1925 will be provided. But observe that there are two "ifs" involved. We shall need the hearty co-operation of pastors, churches and laymen everywhere in order to realize this goal.

Observe further that even if the sum of one million dollars is provided in 1925, this is only one-half of the minimum sum necessary to provide the essential units in the new group of buildings, viz., administration building, library, chapel, dormitory, gymnasium, and heating plant. No provision at all is made in the above estimates for apartments for married students. These must be taken care of later.

It is important, therefore, that friends of the Seminary be not misled by the idea that full provision has been made for our needs. And it is important that we all keep in mind the necessity for continuing to provide for the needs of the Seminary until the building program is completed. Two million dollars will not be sufficient. Other sums will be necessary, but I do not believe, after the first two million dollars have been provided, there will be much difficulty in carrying out the program for the remaining buildings and improvements.

It is also important for everybody to keep in mind the fact that the Seminary is, as stated above, five years behind in its building program. Its needs should have been taken care of in 1919. This was not done. Being five years behind time, its emergency is very great. The facts involved in the situation have been repeatedly set forth, and it is not necessary to repeat them here. Suffice it to say that in every department the Seminary is at the breaking point in its equipment and facilities, and there is great danger of complete breakdown of some parts of its old plant.

We ought to be enabled to move into our new buildings in the next twelve months, or at the outside in the next eighteen months or two years.

P. Whitwell Wilson says that after Moody and Sankey visited Oxford and Cambridge, those ancient seats of learning were never the same.

Mississippi Woman's Missionary Union

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A New Mission Study Book Birmingham, Ala., Aug. 29, 1924.

Dear Corresponding Secretary:

You will recall that recently our office sent you a copy of "Save America", edited by Miss Elizabeth Tison under the auspices of the Woman's National Committee for Law Enforcement. Since sending it I have received a letter urging the use of it as a study book by mission classes. Mrs. James agrees with me that we will do well to recommend the use of the book in this way, the book being counted as a new home mission study. You will see that it is a very readable as well as a timely book and that the closing chapter or "Part IV" contains very practical suggestions for the use of the information in its other chapters.

Arrangements have been made with the Foreign Mission Board in Richmond to handle the book, the postpaid price being 25 cents. I do hope that you can get many of the women in your state to study this book. Please pass this information on to your state mission study leader.

Please also let her know that in a short while there will be sent to your office two mimeographed copies of a pageant to be used with the study of "Ming Kwong". This pageant was written by Mrs. Maud R. McLure and is a very impressive presentation of the history of Southern Baptist work in China in keeping with the story of "Ming Kwong". Our office will be glad to sell copies of this pageant to your office or to societies in your state, the price being 15 cents for a single copy or \$1.50 a dozen. We will especially advertise it for November with the program on China.

Your friend,

Kathleen Mallory.

Our State Mission Study Leader, Mrs. Fred Hammack, is glad to have your attention called to the above. There are many calls for new Home Mission books; and "Save America" is all that Miss Mallory says of it.

It is suggested that classes study "Ming Kwong" before attempting to give the pageant.

While speaking of mission study please note: Only leaders are to send their papers to Our State Mission Study Leader to be graded. The Leader then grades all other papers. Perhaps this will help some to remember not to send papers to this office to be graded.

Concerning White Cross

Tung Shan, Canton, China,
July 24, 1924.

Dear Miss Lackey:

I am in receipt of your letter written me concerning the Hospital supplies for the Ramsuer Memorial Hospital, Ying-tak, China. I thank you very much for the interest the Siebas in Mississippi are taking in our needs at Ying-tak. This extra work they are doing for the suffering people in China manifests most beautifully the Spirit of the Savior when he walked among men, healing the sick, preaching glad tidings, comforting the broken-hearted and pointing the way to life and joy. I know His example and the power and love of the indwelling Christ through the ever presence of the Holy Spirit are directing these fellow workers in Christ to help us in our work

here. The Lord bless and keep every one of them. He will surely reward them according to His love.

As to the things we need, I have not had an opportunity to speak to the doctor in charge, but I am sure we can use many more of the things you have just sent: Gauze, compresses, ticking, quilts, blankets, sheets. We do not need any more nurses' aprons. Medicated and absorbent cotton can be used in large quantities if you furnish this with your supplies. Blankets and quilts are greatly needed. Last year we did considerable Red Cross work during the fighting in our section. We used all the quilts and blankets we could get and yet many of the wounded soldiers suffered from the dampness and cold. We had as many as 800 sick and wounded at one time. This is unusual, yet we find that the unusual comes all too often in our needs here in China.

I wish our sisters in Mississippi would supply us with mosquito netting for at least 200 beds. In South China this need is very great. Not so elsewhere in China. Certainly not so badly as in South China. We have mosquitoes all the year and very bad six to eight months and many of them are malarial mosquitoes of the worst kind. I have had to look on sick men, women and children with serious diseases. We were doing all we could, but the mosquitoes were biting and poisoning them all the while. The nets in this country cost from \$2.00 to \$5.00 each, depending on the kind of mesh used—foreign or native. You may get it cheaper in the home land. We are planning to open another hospital near Ying-tak or Shin Chow. We will need nets for at least 200 beds when this second hospital is opened as we plan to do this autumn.

Yours most gratefully,

J. R. Saunders.

Miss Fancher, Field Worker and Young People's Councilor for 2nd District, has recently spent two weeks in Winona and Montgomery County Associations. She is full of zeal and enthusiasm for the Master's Work. God has wonderfully blessed her work, and we feel we are indeed fortunate to have her for full time in this District. Many organizations were perfected through her efforts in our association, for which we are thankful.

Mrs. B. A. Tolbert.

Tippah County W. M. U. Association met with the Ripley Church September 5th in all day meeting. Three W. M. S., two Y. W. A. and one Sunbeam Band were represented. The program was designed to stress the finishing of the 75 Million Campaign. The Catechism was used; and those present were urged to carry the copies home with them and study them further. The hospitality of the Ripley Society was gracious and abundant; and delicious lunch was served in the Sunday School rooms. We hope to make these meetings quarterly in the near future, as we feel our people need the inspiration of the general meetings.

M. Buchanan, Supt.

Six Days at Sea

My dear Mississippi Friends:

We have a day at Honolulu tomorrow and a chance to send letters home, so I am sending to you just this word of love and appreciation for

your good wishes and prayers that mean so much to us as we leave home; and for the gifts of useful articles, and money which was spent on things I needed, to be constant reminders of you at home who are making our ways easier.

I have had a most delightful voyage thus far; a calm sea, sunshine, pleasant fellow passengers and good food.

We reach Shanghai just in time for the opening of College. I shall write then of the students who come to this splendid school that the 75 Million Campaign has helped to such early success.

Gratefully yours,

Elizabeth Kethley.

The following named young women will attend the W. M. U. Training School this session from Mississippi: Misses Marjorie Gillis, Helen Cox, May Bland, Gertrude Martin, Edna Evers and Edna Brownlee.

The following named will attend on scholarships in the State: Blue Mountain, Lida May Suttle and one other, name given later; Woman's College, Lorena Burkhalter, Fannie Odom and Lottie McCoy.

The Second District will send Miss Grace Sadler to Clarke College. Mississippi Association will send Miss Bessie May Williams to Hillman. The church at Columbia will send Miss Viola Brantly to Woman's College.

These splendid young women all aspire for the best. They want to be prepared for whatever call may come to them to serve. Let us learn them each by name. Let us not forget to pray for them. Let us remember their needs now and then. They are our girls, getting ready to take our places when the time comes. The blessings of the Father rest on each of them.

For Your Y. W. A. A Beautiful Poster

Y. W. A.—An Open Window to the World

Pictures a lovely Y. W. A. girl looking out at the night sky, seeing the "brightness of the firmament" and the stars that shine and with her Y. W. A. knowledge seeing also the world through Y. W. A.'s open window. A most attractive poster done in blue and brown, to be hung in your church or Y. W. A. room. Order from W. M. U. headquarters, 1111 Age-Herald Bldg., Birmingham, Ala. Price twenty-five cents a copy. It will bring new enthusiasm to you for Daniel 12:3. Write right now for your copy.

We are trusting that every W. M. U. will be careful, prayerful and persistent in the observance of the Week of Prayer, September 21-26. But this word is to URGE that we all see to it that Wednesday the 24th is observed by men, women and children as a Day of Prayer and Fasting. We can arrange to have the churches kept open all day. Some may not be able to go at all hours; some may be able to stay only a little while. But some of us can be there some time during the day. As surely as we observe this Day as has been requested God will bless us mightily. Beloved, let us "prove Him".

Miss Jennie McCrea, oldest daughter of Brother T. F. McCrea in China, has entered the Woman's College in Hattiesburg.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

The Next in Line in the Library Offer

Three reports have come at the time of this writing and each of the reports shows that the unions have qualified in the Library Offer. The first of these has already been announced, the Bethune (Senior B. Y. P. U. of the Griffith Memorial Church, Jackson). The second union to qualify is the Senior B. Y. P. U. of the Beaumont Church, their report reaching the office August 22nd. The third report is that of the Harperville Senior B. Y. P. U. We received their report August 27th. A number of reports are expected by the time this goes to press and next week's issue of the Record will probably record them.

Many of the young people of the state will remember Miss Hattie Bell McCracken, who for several summers served the B. Y. P. U. Department, and will be interested to know that she has accepted a position as B. Y. P. U. Director of the First Baptist Church of Hartsville, S. C. This is the church to which Brother W. H. Morgan, brother of our State Junior-Intermediate B. Y. P. U. Leader, Miss Sallie Paine Morgan, and recent pastor of the Leland Baptist Church, has gone. We know that the young people's work will be well taken care of with Miss McCracken leading in the work.

If you are interested in "The General B. Y. P. U. Organization" we will be glad to send you a tract on the work.

The tract on the General B. Y. P. U. Organization deals with the Director and other general officers, giving some of their duties, etc.

"He that believeth on the Son of God hath the witness in himself." 1 John 5:10.

Fulton B. Y. P. U. Organizes Two Other Unions

We have a splendid B. Y. P. U. at Fulton and we are very proud of the work we are doing.

We have recently organized two other B. Y. P. U.'s in this county. First, we gave a demonstration program and organized a union at Union Grove, about eight miles south of Fulton. Second, we gave a demonstration program and organized a union at Montachie, about eight miles west of Fulton.

We have as the president of our union Miss Gladys Senter. She has the co-operation of each member and we expect to organize other unions over the county.

Charline Dozier,
Cor. Sec'y.

Harperville B. Y. P. U.

The Senior B. Y. P. U. of Harperville, Miss., is moving along nicely.

We have twenty members enrolled, most of whom are real good workers. The officers were elected and installed by the church. We are working hard toward an A-1 union.

We are sending our report in for the fifty dollar Library. Who has beat us? The work has been such a pleasure to us. Our three unions are moving along nicely, much interest is being taken in the work. We pray that great good may result from their work.

We are planning greater things for the future. Miss Madge Flournoy has been with us for a week holding a training school. She can just make you feel anxious to do things.

Honor Roll Daily Bible Readings: Mrs. Lizzie Brazwell, Mrs. O. L. Stewart, Wilma May, Wilma Hamilton, Gertrude Hamilton, Susie G. Moore, Lydia May, I. A. Williamson, and George May.

Our B. Y. P. U. Problem

An Argument for the General B. Y. P. U. Department
By Sarah Crawford

The members of our B. Y. P. U. seem to be very indifferent. They do not realize that they are indifferent. They refuse or are reluctant to take parts on the programs. They feel that it is a burden, not that it is a duty, a privilege and an honor.

They will not read the daily Bible Reading. They don't seem to think they're very interesting, or if they do read, do not take any interest in the discussion at the weekly meeting. The Bible Reader's Leader thinks that she is not capable of leading, which is far from right. She fails to try to bring the others to see the importance of the reading and herself lead out in that phase of the work.

Other officers do not seem to realize the responsibility of being an officer. They do not feel their duties and of course fail to perform them and come up to the work.

Some of the members have taken the study course but have forgotten it and don't care to be bothered with taking another. Others seem to have attractions greater than B. Y. P. U. and so give first place to those things.

The older people, the parents, do not give the B. Y. P. U. the support that is so much needed and do not back up the work that is so essential to the development of young Christians. Although their own children are members they do not urge them to attend and take part in the various activities.

The few who really try to do things and carry things forward are almost completely discouraged when members thoughtlessly remark that they try to boss and run things. These are usually the ones who will not assist nor co-operate toward building or carrying on the work of

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

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BAPTIST SUNDAY SCHOOL BOARD
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a real B. Y. P. U.

The whole affair is irregular and unsettled. Something is wrong. The problem is indeed a great one and it calls for some real thinking, planning and honest hard work and real leaders.

Suggestions for Solution

From daily observation we can readily see that young Christians need training. The church needs trained workers and also a place to train them. The B. Y. P. U. if properly functioned answers this need. The B. Y. P. U. needs a director, a live wide awake person who has some spirit and pep and can and will put forth an effort to help the young people. They need someone to bring the officers to realize their responsibility and duty. A leader that is older and can set an example and have real interest in the members and work could perform miracles with the young people. It is also needful that a real organization take place and put every member to work and let him realize the purpose of the B. Y. P. U. and that he has a place in that purpose. If every member can be well enlisted and interested the B. Y. P. U. could be the most wonderful of all young people's services.

Carriere B. Y. P. U.

The B. Y. P. U. had its regular meeting Sunday night, September

9th, with a good attendance. We are striving to reach the standard of excellence. At present eight are taking Bible study course and nine proportional givers.

Respectfully,

—W. E. Seal.

A REMINDER

My dear Superintendent:

This is simply to call your attention to the programs which have been mailed you for State Mission Day in the Sunday School, which is September 28th. You have received the program by this time, I am quite sure, and if you have given it your attention, you have found that it is a very helpful program. It is our earnest desire that every Sunday School in Mississippi will observe this day. We should put on the program for the benefit derived in an educational way and then the offering will help your church meet its obligation in winding up the Campaign. If any Sunday School Superintendent in the state has failed to receive a copy of this program, if he will write us at once c/o Baptist Building, Jackson, Mississippi, we will be glad to send him copies of the program. May we count on you to see that this program is put forward in your school?

Yours for co-operative service,

—J. E. Byrd.

SUNDAY SCHOOL LESSON

Sunday, September 21, 1924

By R. A. Venable

Jesus Makes a Missionary Tour

Scriptural Lesson: Mark 1:35-45.

Introduction: After the rejection of Jesus at Nazareth he came down to Capernaum. There he calls Peter, Andrew, James and John from their secular employment to be his constant associates. He preaches in the synagogue, heals a demoniac and cures Peter's wife's mother, all on the Sabbath day. At the close of the Sabbath day he was thronged with the sick with divers diseases, seeking to be healed. The whole city was stirred with interest and enthusiasm, because of the wonder working power of this new Teacher who spoke with authority and wrought wonders in the midst of them. The supernatural effect of his miracles filled their vision, the benevolent purpose of his signs was lost to their vision. What he did, held the field against what he was. The worker was obscured by his works. It would seem that the field was white unto harvest, so Peter and the rest thought, but not so did Jesus. Other fields pressed in upon him.

"And in the morning a great while before day he rose up and went, and departed into a desert place and there prayed." (Ver. 35.) The world's Redeemer, leaving his abode for a place of solitude to pray, furnishes an example worthy of our best thought and imitation. The scope and intensity of his prayer we shall never know. He is on the eve of expanding his work. Communion with the Father in prayer prepared him all the better for the enlargement of his work. Far back in the night before dawn when all Capernaum was wrapped in the curtain of darkness and hushed in the silence of slumber, he quietly goes to a place of solitude, where no eye could see, and no ear could hear, to talk with the Father, whose will was the law of his life; whose love it was his to enjoy and with whose power he was clothed.

"Soon Simon and they that were with him followed after him. And they found him and said unto him, All men are seeking thee." (Ver. 36-37.) Peter and the rest did not know the Lord's program. They thought they knew what he ought to do. Excitement was running high. The people were clamoring for more signs. The disciples went in search for him. They "hunted him down", "followed after him" is too tame. The word means "to search out", "pursue", "hunt down". They could see in his absence the loss of great opportunities. They did not feel the need elsewhere, and Jesus saw and felt it. They were believers in missions at home, not throughout the wide world. "All are seeking thee" was met by the words, "Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out demons." (Vers. 38-39.)

Jesus knew the needs of men. He was moved by their needs more than by their wants. The interest in Capernaum was inspired by his

preaching and his works. It was his to awaken this interest elsewhere. His works had overshadowed his words in Capernaum, and it was time for him to go.

To settle in Capernaum as a renowned rabbi would have been a perversion of his mission in laying the foundation of the world-wide kingdom of heaven. The success of the gospel in one locality is an argument for carrying it to another. Poor Capernaum! Her interest was superficial; it soon abated. It was not rooted deep down in the soil of human heart needs. Her lack of moral earnestness swept her down to hades as the Lord later predicted. The Lord's mission was the preaching; and miracle working was subordinate, expressive of its benevolent nature, and set the seal of divine authority and the divine presence in the preacher.

"As Jesus went he entered into the synagogues, throughout all Galilee, preaching and casting out demons." His supernatural power over the evil spirits of the spiritual world, to cast them out, was as effective as it was in the material world to cure human diseases. In the course of the preaching tour, at what place we are not told, "There cometh to him a leper, beseeching him and kneeling down to him, and saying unto him, if thou wilt, thou canst make me clean." (Ver. 40.) Here is a helpless, hopeless and desperate suppliant, in the presence of Jesus, seeking to be cleansed from the deadly, repulsive disease, under the blighting hand of which his body was rotting away, driven from the association of his fellows, ceremonially unclean, loathed by all and helped by none; flung to the dungly heap until the last stroke of remorseless disease should end his miserable existence. He heard of this wonderful healer. His source of this knowledge we can never know. Would we could know that some humble soul who had heard the healing word of Jesus no sooner than cured himself ran to carry the message of hope to this wretch. Anyhow he heard of the Healer. Hope is enkindled in his soul. He makes his way into the presence of Jesus disregarding all ceremonial requirements and social precedents. He has no doubt as to the power of Jesus to heal him. His entreaty is earnest, his sense of unworthiness is deep; he prostrates himself, conscious of his desperate condition. He feels that there can be but one difficulty in the way of his cleansing.

"If thou art willing thou canst make me." His faith paused at the willingness of Jesus to heal him. What a burden must have been lifted from him by the response of Jesus as manifested in his compassionate look, the touch of his hand and the words which came from his lips vibrant with sympathy and power. "I will. Be thou clean." (Ver. 41.) The soul of Jesus went forth to the poor miserable wretch, prostrate before him, a loathsome, putrifying mass of human flesh and bone. The very heart of the loving, saving Christ flowed out to this repulsive creature, and with compassionate move of his great heart went the outreaching hand. The compassion of Jesus flowed through his touch and flooded

the soul and body of the helpless suppliant. The healing words sent the current of new life rushing through every fiber of his body, healing, cleansing and restoring the loss which the ravages of disease had wrought.

This miracle discloses the posture of Christ toward lost men, his compassion, his mercy, his love and willingness to help, heal and cleanse from the ruin which has been wrought. The leper furnishes an illustration of the conditions under which the sinner must come to Jesus as the Savior. (1) A deep sense of their need; (2) A sense of unworthiness; (3) An abiding confidence in the power of Christ to save of his own sovereign will; (4) Faith in the completeness of salvation, as an act and not as a process. Not a putting him on the road to recovery, but an instantaneous cure.

"And immediately the leprosy departed from him and he was cleansed." (Ver. 42.) It is interesting to note the sequel to this marvelous exhibition of the healing power of Jesus. "And he strictly charged him and straightway sent him out and said unto him, See thou say nothing to any man; but go show thyself to the priest, and offer for thy cleansing the thing which Moses commanded, for a testimony unto them." (Vers. 43-44.) The expressions, "Strictly charged and sent him out" are inadequate translations of the original words. "Sternly charged" him. The charge is an expression of feeling, impatience, vexation, "Sent him out." The words mean to "thrust out" or "drive out." The stern charge of Jesus and the expulsion of the healed leper authorizes us to read between the lines a situation which justified the severity of Christ's procedure.

The leper's unrestrained demonstration of joy added to the public excitement and clamor of the people could easily thwart the purpose of his ministry. These external signs were over-valued by the people, obscuring the internal, and pervasive of the controlling purpose of his ministry. The exercise of supernatural power moved along the line of the current expectations of a worldly, national Messiah, which it was the purpose of Jesus to combat and correct. Extreme conditions call for drastic treatment.

Dr. Vincent accounts for the seeming sternness of Jesus in a different way; "the reason for this charge and dismissal lay in the desire of Jesus not to thwart his ministry by awakening the premature violence of those, who, if they should see the leper and hear his story before he had been officially pronounced clean by the priest, might deny that he had been a leper or that he had been truly cleansed." The cleansing of the leper did not relieve him from the requirements of the Mosaic law in such cases. (Lev. 4-7.) Jesus adhered to the requirements of that law, when no principle was controverted by its observance. In this case was an opportunity to have his work attested by the official class and to free from embarrassing suspicion or protest the healed leper on his return to his home and society.

Jesus would put no man to a disadvantage, nor precipitate a needless

antagonism, nor disregard the ceremonial requirements of the religion and law of his people and nation. He came not to destroy the Law but to complete it, by displacing its forms, by unfolding its principles, by rooting deep down in the heart its spirit and its observance. The severe charge of Jesus to the leper counted little in his conduct.

"But he went out, and began to publish it much and to spread abroad the matter, inasmuch that Jesus could no more openly enter into a city, but was without in desert places; and they came to him from every quarter." (Ver. 45.) One can scarcely blame the leper, for the course he pursued. His joy was so full, that the injunction of Jesus fell upon deaf ears. He had a message to tell. His lips could not be padlocked. He must tell all the lepers and all the people. But the spirit of joy must not take the place of obedience. Obedience is better than joy. The spirit of obedience is better than the ecstatic spirit. The harmful consequences of the leper's disobedience receives special mention. The rising tide of excitement swept into the synagogues and the cities throughout the country and drove Jesus into uninhabited places to carry on his ministry.

Jesus always went away from the multitudes which were lacking in moral earnestness, actuated by curiosity or moved by selfish interest. In spite of his retirement to a place of solitude, many earnest souls sought out his silent retreat, to hear his message of the Kingdom to be taught of him and to be healed at his hands.

PINE HILL CHURCH, CLARKE COUNTY

I began a meeting here with Brother L. F. Haire, pastor, on the third Sunday in August. There was an all-day service morning and evening. The meeting was well attended and the interest was good. There were two additions by letter and five by baptism. The meeting closed on Thursday night. Brother Haire is a splendid work fellow, and I enjoyed the week with him very much. He plans to enter Mississippi College this year. Some churches close in would do well to secure his services as pastor while he is in school. Blessings upon him and his work.

—S. E. McAdory, Pastor.

MORGAN CITY

Our annual meeting at Morgan City began on second Sunday of August and ran through ten days. The preaching was done by Rev. P. C. Scott of Terrell, Texas. If I know gospel preaching his was as good a series of genuine gospel sermons as it was ever my privilege to hear.

Visible results—21 for baptism, and 23 by letter, aggregating a total of 44 accessions. Our church was truly revived.

To God we give the glory and invoke God's blessings upon Brother Scott in his work.

—J. G. Murphy, Pastor.

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Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

An Evangelistic News Note

After Oct. 1 Evangelist W. J. Ray, Dunnellon, Fla., will be associated with the Reese Evangelistic Staff. Evangelist Ray is one of the best known evangelists in the South. I knew him quite intimately while we were pastors in Alabama. For years he has been doing the work of an evangelist—beginning his work as one of the state evangelists in Alabama. He is large physically—and as big hearted a man as ever lived. He is unique in his methods, combining in his style both wit and pathos to a degree seldom witnessed in successful, high-class evangelism.

The Reese staff now includes ten people—preachers and singers—as follows: Preachers—T. O. Reese, Superintendent, Marbury, Ala.; Dempsey W. Hodges, recently of Houston, Miss., now located at Dothan, Ala.; W. J. Ray, Dunnellon, Fla.; Geo. W. Wilburn, Seminary Hill, Texas; John W. Givens, Russellville, Ky.; Bob Baucom, San Antonio, Texas. Singers—Chas. O. Miller, Atlanta, Ga.; Mr. and Mrs. J. L. Blankenship, Dallas, Texas; W. B. Scholfield, Ft. Scott, Kansas.

This body of men and women are doing wholesome work for the Lord's cause. They are Baptists in heart—as well as in name. T. O. Reese, whom I have known for many years before he became an evangelist, is a Baptist of the Southern type. He has been in the evangelistic work more than 20 years—and has never yet held a single union meeting.

Evangelism Helps Everything

In an article in a bulletin sent out by the 75 Million headquarters at Nashville, Tenn., one of the sub-heads is "Evangelism Helps Everything." So it does. Evangelism has always been the point of departure from which Southern Baptists reached every objective they undertook. It is the right point of departure, but it would fail in helping us to reach our objective, if it should lose its Christ-centered content from our getting so wrapped up in our objectives that we forgot to keep up the evangelistic fires. We must keep up the evangelistic fires, and we must never fail also carefully to watch that we may put only the right fuel on the flames. "Expert methods," a knowledge of crowd psychology and how to stir people's emotions are useful, only if they are always firmly subjected to that which is unspeakably more important, a prayerful study of the Word of God and a faithful preaching of Jesus Christ, of sin, of guilt and of salvation. This kind of "evangelism helps everything."—Western Recorder.

Evangelism Got the Cash

When I went to the First Church of Corinth, I found a heavy debt of practically \$20,000.00 handicapping the situation. For two years the pastor and deacons and others planned

and prayed with reference to the lifting of the debt. Finally, in one of our meetings one Sunday afternoon I suggested that we hold a series of meetings, making them as intensely evangelistic as possible, and that the outstanding objective in the way of visible results be the raising of the big debt. The deacons unanimously adopted the suggestion. We wrote to Dr. W. A. McComb to come to us as our preacher. He came. And the first thing he did was to say frankly to the pastor that he had come to us without the first line by way of notes and sermon outlines. We unbosomed the situation to him, and frankly told him why we had sent for him. Our plan was to carry the meeting on to the proper point, and then, at the psychological moment, take a subscription—and clear the debt. But as the real revival progressed, one evening several of us met in one of the rooms and decided it would be timely to appoint a committee to begin the preliminaries to the actual collection! The committee was named—and I announced it at the meeting that evening. Not for a single time did Dr. McComb mention the debt in his sermons. But one by one, as the Spirit moved, men and women went voluntarily to some member of the committee and made their subscriptions. On Sunday, the last day of the meeting, Brother H. E. Ray, chairman of the committee, announced that every dime had been subscribed—and that several hundred dollars more could just as easily have been gotten. And another remarkable thing was that every penny subscribed was paid! Yes, evangelism is worth more than everything else—even in the matter of the "collection."

Energize vs. Organize

Here is a gem, taken from a good Presbyterian paper. Every sentence pulsates with Holy Ghost evangelistic energy:

"The craze of organization fills the church with the clatter of wheels and the clamor of methods. God never organized his church as the link for a confederacy of societies for miscellaneous purposes, but as a compact body for united effort, with the minimum of machinery and the maximum of power. When we seek to improve on this, we impugn the wisdom of God. We need to energize more and organize less. The Church of God is incorporated by the Holy Spirit as a specialistic society for the propagation of the Gospel by direct and spiritual methods. She can excel in no other purpose and by no other methods. She has no help from God and no apology for her existence in any other sphere."

Hymn No. 11 Started the Fire

When Mr. Torrey was engaged in his three months' evangelistic siege in Philadelphia he received, among many other notes, this one: "My dear Brother: I have attended your meetings very often. It seems the past few days you have been distressed because Christians are not doing their duty. I must say if you could see our church you would have much cause for rejoicing. We were dead spiritually—but we who had attended your meetings were revived and began praying and doing per-

sonal work in our church. Praise the Lord, nearly fifty have been saved during the past two weeks. It seems Hymn No. 11 was the starting of it. I made them sing it over and over again until the fire began burning."

The hymn referred to in Mr. Torrey's book of revival songs is "The Old Time Fire." Many of us know the chorus:

"Send the old-time fire upon us,
Lord!
Send the old-time fire upon us,
Lord!
Send the old-time fire upon us,
Lord!"

And burn up all the dross."

Just imagine, if you can, what would be the visible results if our Baptist people would "lay siege" to the entire state as Mr. Torrey did in Philadelphia—not for three months, but at least a whole year! The imagination even staggers at the possible results. It would result in the quickening of spiritual life in all the churches; it would make all of our organizations into organisms; and it would set revival fires a-burning throughout the entire land. And these very things, far and above everything else, constitute our greatest need at this time.

Yes, we need—all of us—to be evangelized—and we need, in turn, to evangelize. The fact is, we must evangelize in the highest sense of that term—or fossilize. And while I wouldn't criticize unduly, yet the sad fact remains that many of our otherwise good churches are mere fossils, to use a metaphor, nothing more than cold storage plants or refrigerator cars. Such an evangelistic siege as I have in mind would mean the salvation of these churches. And, too, such a siege would be a great blessing to those churches that live in a constant atmosphere of revival effort. It would result in two blessings to such churches, namely: It would most assuredly widen and deepen the evangelistic spirit; and quicken into efficient activity the life of the church membership.

"Send the old-time fire upon us,
Lord!
And burn up all the dross."

Three-year-old Allan had been put to bed for his regular afternoon nap. While lying there trying to hold off

the sandman his pet cat jumped upon the bed and remained there purring loudly. After gazing at it a few minutes Allan exclaimed, "Hey you! why don't you shut off your motor when you're standing still?"—Ex.

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By R. L. Breland

Coldwater Mission

For two years the writer has been giving one or two services per month to Coldwater School in Neshoba County, as a mission point. On the fifth Sunday in August he began a revival meeting there. For the first several services there was but little spirit in the meeting, but towards the close the revival broke out and the next Sunday morning he had the happy privilege of baptizing twenty-five young people into the fellowship of a nearby Baptist church. It was truly a powerful meeting. Five were added by letter.

This is a dear spot to the writer. Not far away he was reared and was born again not far from this spot. Some of the happiest years of his life were spent in and near that place. His school days, his courting days, his first years of married life were spent here, and in a little cabin on a hill near here the first born was presented to him. His best friends and many relatives by blood and marriage live here. A consolidated high school is located here, and the prospects were never brighter for one of the leading communities in the state to grow up. The Neshoba County Fair grounds lie at the foot of the hill one-fourth of a mile south. Pray for the work at Coldwater.

Notes and Comments

I am with Pastor B. F. Odom in his revival at Wake Forest Church, Thomastown, Leake County at this writing.

Elder H. W. Shirley of Philadelphia and an aged minister from Texas, Elder Caperton, aged 87 years, were in the meeting at Coldwater one night.

Elder E. A. Breland is assisting Pastor F. M. Breland in a revival meeting at Linwood, Neshoba County, this week.

Pastor Vaughn is giving up his work at McAdams, Attala County, Thomastown and McVie, Leake County and some other places in connection. Here is a good field for some energetic young preacher.

The meeting is in progress at Coffeeville, Yalobusha; the pastor is doing the preaching. Elder E. L. Weston had been engaged to conduct the meeting, but he is in Florida for his health so could not do so.

Dr. M. O. Patterson recently closed a great meeting at Noxapater with Pastor S. P. Morris. More than fifty were added to the church by baptism.

The church at Mt. Sinai, Neshoba County, planted four acres in cotton this year, the proceeds to be applied to payment of the Campaign pledges. The yield will be one good bale, which at present prices will go a long way towards paying the

church's balance. Other churches might try this with profit.

ALGIERS, LA.

We have not had a great ingathering but a steady growth. All through the summer months we have been steadily climbing up in every department of our work. With last Sunday the largest attendance in Sunday School that we have had, had 5 additions to the church, and have had forty-five to join the church since August 20th. Our new church building, although not completed but we are able to meet in it has meant much to the cause here. We are hoping and praying for greater things yet. We by the help of our Master shall try to prove to the Baptists over the land who have been so generous in helping to make our building possible, that we do appreciate what they have done and their efforts have not been in vain. We want our friends that come to New Orleans to come over and visit us. I have a phone, just call me and I won't be long getting over after you.

Respectfully,

—B. E. Massey, Pastor.

REVIVAL AT NOLA, LAWRENCE COUNTY

On last Friday night we closed one of the most successful meetings ever held here, considering it from every standpoint. Christians were greatly strengthened, family altars established, fifteen were received into our church. Our pastor, Rev. Sandifer of Mendenhall, after getting a message that his help couldn't be with him, rolled up his sleeves and with the help of his loyal little band made a brave fight against Satan and his agents for six days and nights, preaching three sermons each day after Monday. We are planning a church building movement soon and we ask your prayers for ours is an uphill proposition, but we can accomplish anything in God's name.

The K. K. K.'s visited our meeting on Wednesday night, leaving a handsome contribution, and we must mention that Mr. White of Silver Creek led the choir and did it well. We had some fine music that was inspiring.

A member,

—Mrs. J. C. Wilson.

BACK FROM THE DEAD

Macon, Ga.—Beneath the rubbish and trash in a library attic on the Mercer University campus has been found the 110 year old family Bible of Jesse Mercer, founder of the college bearing his name. The family record, scriptural notations, and a sermon outline found in the book are in the handwriting of the noted divine.

Of peculiar interest about Jesse Mercer's second wife, Mrs. Nancy Simons Mercer, whose record is in the old Bible, is the fact that she was the widow of a Jew, Abram Simons, and with money she inherited from her Jewish husband, Mer-

cer founded the Baptist college. The Mercer family lived in what is now Wilkes County, Georgia, Penfield being the first site of the university.

Another rare book, "Two Grey Tourists", a novel of Georgia life by Richard Malcolm Johnston, Mercer alumnus, was recently unearthed here. Johnston was one of the outstanding American literary figures of the early 19th century and this

copy of his book is thought to be the only one in print today.

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SUMMER'S WORK

I am through with my summer work and trying to get a much needed rest, before the associations and fall campaign begin.

I began my first meeting at New Zion the fourth Sunday in July with Brother W. H. James doing the preaching. I can truly say Brother James is one of the best all-round yoke fellows I have ever had with me, and condemns sin in unmeasured terms. The devil was busy as usual with his white lightning. I have one of his bottles as a souvenir. Meeting closed Friday with three accessions, everybody in good spirits, after giving the pastor a good pounding.

Meeting began at Montgomery the first Sunday in August with Brother H. B. Price, our enlistment man, holding forth the word of life, till Friday eve. Results: 11 for baptism. This is a hard place but I hope other results will follow. I held my own meeting here last year for nine days without any visible results. Brother Price gave us faithful service.

Began meeting the second Sunday, preaching Saturday and Sunday morning myself. Brother Wooten, the new pastor at Bogue Chitto, coming Sunday eve and continued till Friday eve. This was my first experience with Brother Wooten, having picked him up as it were at the eleventh hour in place of Brother Lane. He came with his "sleeves rolled up" plunging right into the strong holds of Satan with five sermons on the devil. To say he stirred things would be putting it mildly indeed. Results: Some got mad; 8 for baptism. Glad to say most of the mad ones got in a good humor.

Adjourned from Bethel to Arlington the third Sunday with Brother Wooten still with me, in place of Brother J. B. Quin, who was too worn out to come. The devil had already sent reinforcements in this community before we got here, but Brother Wooten made it hotter for him than ever. Results: a lot more got mad and stayed at home, or elsewhere; 8 were baptized. Meeting closed Friday eve. Truly Brother Wooten is a good yoke fellow. Left Saturday morn for New Zion again with two services, baptizing, conference, and business meeting. Led the singing for thirty-two days. Am tired. Pray for me and my work.

—C. S. Curtis.

ANTIOCH, COPIAH COUNTY

"Praise the Lord."

Our revival closed today. Brother G. C. Hodge of Fayette preached Christ and Him Crucified as the sinner's only hope. Ten confessed Christ as their Savior; nine for baptism and one by letter. Brother Hodge labored faithfully, preaching three sermons daily. We feel that Antioch has been drawn closer to God, and feel deeply grateful to Brother Hodge.

—L. Roblin.

O'TUCKOLOFA

This church is a successor to old Shady Grove Church of Yalobusha County. For a number of years this

church was inactive. Some said it was dead. A year ago it was resurrected by Brother F. W. Varner, the Lord working through him. Later it was decided to build near O'Tuckolofa co. solidated school, as that had become the center of community interest. This district contains over two hundred educable children. It is estimated that there are within reach of this church approximately 500 people, and only about 200 belonging to any church and many of these are very indifferent. Many heads of families make no pretensions toward religion, but some openly oppose it. However, I am happy to be able to say that a phenomenal work is going on in this community.

Since January 1st, the Baptists have erected a splendid church building. It is completed with the exception of the Sunday School department. We have paid as we have gone along. Had we had the money on hand the Sunday School rooms would have been completed. The Convention Board came to our help and heartened and encouraged us to undertake the work. Friends from the outside offered help and so the work has gone on steadily and upward from the first. It is the marvel of every one who knew the situation a year ago. All eyes are upon this church as the agency that must save this section of Yalobusha County.

At the beginning of the year the writer was importuned to take the work, when we had no place to worship except in the homes of the people, as the old building had been torn down. On account of my health I protested. I finally consented with the understanding that I would visit them as often as I could, and when I could not go we would communicate by mail and in that way keep in touch with each other. The Lord has given me strength to meet with them once a month. However, for the last six weeks I have been compelled to leave off all preaching on account of my voice failing me. I am anxiously looking forward to the time when I can use it again for the glory of God.

We have had an eight days' meeting with this church. Brother F. W. Varner preached three days beginning the second Sunday in August, and Brother J. G. Lott, pastor of Water Valley Church, five days beginning Monday following fifth Sunday in August, and closing Friday night following. Both of these brethren did splendid preaching. In the first meeting five were received for baptism, and two by letter. In the second meeting, 11 for baptism and 11 by letter, making a total of 29.

The Water Valley Church and pastor have been wonderfully helpful to us in our struggle to establish the cause of Christ in this community.

With the building of the new church house near the O'Tuckolofa consolidated school, it was thought best to change the name of the church from Shady Grove to O'Tuckolofa, that the name might indicate the location of the church. There is now no Shady Grove Baptist Church in Yalobusha County Association. Our secretaries and statisticians will please take notice.

—W. I. Hargis.

CLARKE COLLEGE NEWS

Clarke Memorial College begins its next session September 17 with prospects for the greatest session that the school has ever had. Twice as many rooms are engaged now as were engaged at the beginning of last session. We are daily receiving inquiries from students telling us of their intentions to be with us this session. Work on the new administration building is progressing very rapidly. The outside walls are already completed and the roof is being put on this week. The building is going to be modern and complete in every respect and will be a great blessing to Clarke College. Seven new ministerial cottages have already been built, and several others will be erected in the near future. The college campus has been enlarged; we own a splendid athletic field now and the purchase of the additional property gives us one of the largest campuses in the state. We have a strong faculty for the coming session. Several members of the faculty have been in universities during the summer pursuing postgraduate studies.

Our curriculum is being strengthened so as to make us equal to any junior college in the South. Our high school department will be better this session than it has ever been. We do four years of accredited high school work and two years of high grade college work. Our purpose is to give each student personal attention. We have had numbers of students to come to Clarke College who had lost interest in their work and had almost given up hopes of an education but by our faculty dealing with them in a personal and sympathetic way these students have become interested in their school work and are making splendid progress. Clarke College being co-educational, gives an opportunity for the choicest young men and women of Mississippi to be associated together during their college course. Clarke College is a home-like school. Every student knows every other student. Three men teachers stay in the boys' dormitory, and four lady teachers will be in the girls' dormitory, which gives an opportunity for the teachers to know and understand each individual student. Clarke College is ideally located. Twelve trains pass through Newton daily. We are thirty miles from Meridian, sixty-five miles from Jackson, and fifty miles from Laurel. The moral and religious atmosphere here is unusually fine. Our expenses are very reasonable. In fact no one can make a mistake by coming to Clarke College. We need you; we welcome you; come and share our advantages.

—T. J. Farr.

Offley, when he came into the street car the other night, stepped on a young lady's toe. "Clumsy wretch!" she exclaimed, with an annihilating look at him.

"I beg your pardon," said Offley; "if you'd had feet big enough to be seen they wouldn't be stepped on." Then the young lady smiled benignly upon him and moved along for him to sit down.—Ex.

Teacher: "Take this sentence: 'Take the cow out of this lot.' What mood?"

Pupil: "The cow."—Denver Clarion.

BAYLOR COLLEGE

Will have on the twenty-fourth the greatest opening in all her history, but still has desirable rooms in each dormitory for all who may yet apply. For room reservation write or wire

J. C. HARDY, President, Belton, Texas.

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Southern Desk Co., Hickory, N.C.

ALL ELECTION ARGUMENTS SETTLED

Authoritative Campaign Guide Just Issued at Washington

Washington, D. C., (Special)—One of the most useful documents ever got up has just made its appearance. It supplies information needed by all citizens; answers in the plainest way all those questions that come up in a national campaign; tells how a president is elected; how a third party may throw election into congress; resume of party platforms, candidates, electoral vote of states; full data about past elections—nothing partisan; facts and figures enabling you to settle all campaign disputes.

This little Election Guide is put out by the Pathfinder, a wonderful weekly magazine that three million people read. This paper gives an unbiased digest of national and world affairs. Chuck full of the kind of reading you want. Send 15 cents for this splendid periodical on trial three months—13 fine weekly issues—including Election Guide and full account of campaign and election. Send the 15 cents to The Pathfinder, 26 Langdon Sta., Washington, D. C. The 15 cents does not repay the editor but he is glad to invest in new friends.

SAVE For Education

There are a thousand fathers and mothers in Mississippi having children who will be ready to enter College in 1925. Reserve, or save monthly, a sum for this purpose. Sacredly keep it separate from your funds by depositing it in our 4% Savings Department. The mail brings Mississippi's largest bank to your door.

The Merchants Bank & Trust Co.

JACKSON, MISSISSIPPI

J. M. Hartfield, President.

O. B. Taylor, Vice-President.

ESCATAWPA

Much is due to Brother L. I. Thompson for the condition in which he left the work here. I was really fortunate to follow such a man who labored hard and got the church to where it could move on as it has since I have been pastor. I have never found any people who were more willing and ready to do than at Escatawpa. We have ordained two young men for deacons and both of them surely have done a deacon's duty and also have helped in all lines of church activity. We have organized a Senior B. Y. P. U., which has already proved its worth to the church. In fact I will put mine up against any that has been organized eight months. Escatawpa's Union is only two months old and I am not afraid to say it is the best in Jackson County. We hope to organize a Junior and Intermediate Union soon.

Our Sunday School is rapidly growing, and as we have outgrown our building, both in Sunday School and preaching service we are now planning to enlarge our church. We have bought the lot next to the church and will start in the near future. May I also say we paid spot cash for this land and when our members knew we had an opportunity for it never waited to be asked to help buy it, but volunteered and gave the money. We did not ask one member for a penny, and yet every one took part in buying this lot.

Our building will seat about two hundred and fifty and yet nearly every preaching night we are unable to accommodate the crowds that come. Several times they stood on the inside and also on the outside and looked in and heard through the windows.

It is our plan to build so we can use for Sunday School rooms and also to open up for preaching services when necessary.

Since June the first we have had ten additions, nine for baptism, and one by statement. I am trusting and praying that the Lord will help me to lead others into his kingdom. With my people behind me with their prayers I know we will succeed.

—H. L. Gaston, Pastor.

PLEASANT HILL

Revival began at Pleasant Hill the fifth Sunday in August, with the pastor, Rev. J. B. Middleton, doing all the preaching himself. It was said by one old brother that it was the greatest meeting that had been held here in fifty years. There were three additions by baptism, and three by letter. The church said one word at the same time, we want Brother Middleton for our pastor another year, and he accepted. To God be all the glory.

—R. L. Cooke,
Slate Springs, Miss.

TALLAHATCHIE COUNTY

For a while I thought I would not write anything about my meetings this year, as it seems a good deal like blowing your own trumpet to

write about the work one is doing. But the Lord has blessed us this year in such a wonderful way that I can't help but let the world know it.

My first two meetings were at mission points in the Delta. What the final results were I do not know. Several have joined the church at Shelby as a result of my meeting near that city. Among the number was a young lady, long a Catholic, who writes me these words, "I cannot thank you enough for what you did for me. You know what a hard time I had with the opposition of my parents, but thank God and you, I am now a Baptist." We praise God for this young lady's conversion.

On my own field I have baptized thirty-three to date and more to follow. I am in the water every Sunday now and we rejoice with exceeding great joy to see them come. Last Sunday a brother came that we have been laboring with and praying for during the three years we have been in the field.

We have a live prayer meeting and this is country work too. At Friendship we have a glorious meeting with Mr. Harry Hockett of Charleston leading the singing for me in this campaign, and while this was Harry's first work of this kind, he surely made good and it would be worth while for any church to secure his services when needed.

We shall do our best to put on a successful campaign for the GO part of our work this fall for we do not believe in a staying religion alone. May God's richest blessings rest on all our work and may we win the greatest task we ever undertook for the Master.

—F. L. Litchfield.

WINONA BIBLE CONFERENCE

The thirtieth annual Winona Lake Bible Conference was in every way a most outstanding success. Around 3,000 were registered in attendance while many more than that attended the evening and Sunday services.

Forty-eight different speakers, thirteen regular conference hours each day and three different denominational rallies each of five days indicate what is doubtless true that Winona Lake is America's greatest Bible Conference.

Great Christian leaders were present and without exception every one laid emphasis upon the fundamentals of the faith. The Virgin birth, the peculiar inspiration of the Word, the Blood redemption, the resurrection of our Lord and His ultimate victorious return.

Scores of missionaries now on furlough presented their various fields while the evangelistic fires were kindled both by prayer and exhortation.

Among the outstanding Baptist speakers were Dr. Frank Goodchild of New York, Dr. A. T. Robertson of Louisville and Dr. W. Graham Scroggie of Edinburgh, Scotland. The unique "Bob" Shuler of Los Angeles and Bishops Waldorf and Chandler led the Methodist hosts, while Dr. Biederswolf, the conference director, Billie Sunday who spoke the last day, and Dr. Geo. L. Robinson of McCormick seminary led the Pres-

byterians. Other denominations had their leaders present.

Homer Rodeheaver with his chorus of more than 200 voices and the many song leaders of national reputation furnished exceptionally fine music. Mr. Rodeheaver is doing a fine piece of work with his Song Leaders conference and "Week of Song" which preceded the Bible conference.

The wonderful early morning prayer services held daily were attended by an average of more than 500 persons and, as in the years past, proved to be the power house of the days a time of most wonderful blessing.

"Beautiful Winona Lake" must be attended and seen to be appreciated and surely no one present this summer could for any reason regret the time and expense involved; truly an investment well worth while.

Plans are now being laid for an even greater conference next year. The fixed date for each year is the ten days including the last two Sundays of August. —E. O. Sellers.

SOME MEETINGS

We began our meeting at Waynesboro Church the third Sunday in July, running twelve days with Brother W. W. Grafton of Newton leading the music, resulting in visible results in forty being baptized and six by letter and statement, making a total, in the six months that we have been on the field, of 44 for baptism and 14 by letter and otherwise, or 68 in all.

The first Sunday in August and week following we were with Brother W. S. Blackmon and Sardis Church near Hazlehurst in a good meeting and had five additions, four of which were for baptism.

The following week I was with my old home community, and the Mt. Rose Church in Clarke County, in what is said to be one of the best meetings in the history of the church. This meeting closed my year's work as pastor of the church and we baptized seven and had six by letter for the year.

The third Sunday I went to be with Brother Wade Smith again at Springfield Church in Scott County, where we baptized 25 at the close of a five days' meeting last August. We had a great meeting this year in many respects while there were only four for baptism as almost all in the community were members of some church.

Beginning the fourth Sunday and running through the fifth Sunday we were with Mt. Zion Church, where we preach the first and third Sunday afternoons, resulting in fourteen additions, twelve of which were by baptism.

The Lord has given us a good hard work and is wonderfully using and blessing us in it for all of which we thank and praise His Holy Name.

—W. O. Carter.

STATISTICS

Killed by Gas 1923

32 Inhaled It.
142 Lighted Matches in It.
5,000 Stept on it.

—En-Ar-Co National News.

IN MEMORIAM

Mary Amelia (Harrison) Hatchet

On April 29th, 1924, at her home near Philadelphia, Mississippi, Mary Amelia (Harrison) Hatchet passed away to her eternal home. She was born December 21, 1897, and was united to Hebron Church in her early years and lived a Christian life until death.

She was married to Terrel Hatchet the first Sunday in April, 1919, and to this union was born one child, who preceded her to the grave.

She was true and loving to all, and always willing to lend a helping hand. May God bless the bereaved is our prayer.

Mrs. C. C. White,
Mrs. Chas. Motley,
Mrs. W. F. Laird,
Committee.

Mrs. Mary E. Thames

On Monday night, August the 25th, at the home of her eldest son, Prof. W. I. Thames of Hattiesburg, Mrs. Mary E. Thames quietly fell on sleep. Her last illness was of but a few hours. Another son, Dr. W. R. Thames, was with her and with other physicians did all that could be done, but the end soon came. In her going we lose one of the most consecrated, faithful, and beloved members of the Main Street Baptist Church and the community has lost one of its oldest and most honored citizens. All who knew her loved and revered her.

—Her Pastor.

Miss Myrtle Slaughter

Whereas God in his infinite wisdom and love removed from her home, church, Sunday School, and B. Y. P. U., one of our dear girls and workers, Miss Myrtle Slaughter.

Therefore the Intermediate B. Y. P. U. of Stonewall Baptist Church wish to express their great sorrow over her departure which sad event occurred on the even of August 19th, 1924, at her home.

We also wish to thank God for the beautiful Christian life which she lived for these two years and her faithfulness to her church. It can be truthfully said that she was faithful to every trust committed to her, faithful as a helper to her mother, sisters, brothers, faithful as a friend, but best of all faithful as God's own child to her church and to the whole work of the kingdom. No day was too stormy, no night too dark, her body never too tired to come to the house of God and take her appointed place at B. Y. P. U. and no day too hot, no distance too far for her to go out in some lonely home to carry sunshine and cheer to some one who was less fortunate than she. She was taken sick while memorizing a poem for social service, "If you like him let him know it."

She loved her Bible and memorized it. She always carried it ready for every sword drill, anxious to learn how to use it. She comforted others with it.

For many weeks she was Group Captain in the B. Y. P. U., for which

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May the memory of her life of
service and devotion to her Master
ever be an incentive to those who
knew her to live closer to God.

We extend to the bereaved family
our deepest sympathy and commend
them to the Savior who alone can
comfort the brokenhearted.

Mrs. T. J. Harper,
Maddie Lee Cavanaugh,
Louise Fleming,
W. K. James,
Committee.

Murray Wilburn Herring

On May 1, 1924, God called from
his suffering, to where he knows no
pain, Murray Wilburn, aged six
years, nine months, and eleven days,
son of Mr. and Mrs. J. E. Herring
of Winona. Throughout his illness
the little fellow remained so brave
and patient that older ones could
learn a lesson from it.

Though quiet, Murray was always
happy; his sunny hair and blue eyes
seeming a symbol of his cheerful
disposition. He loved his family and
friends, being equally unselfish with
them all. Needless to say, there is
an emptiness for many where all
was gladness and love before he
left.

While we do not question God's
omniscience in calling Murray, our
hearts are made sad by his passing
and absence from among us. We
are able to say "Thy will, Lord, not
mine," for we know that whatever
He does is right. We say it more
willingly because of the tendencies
already shown in Murray's life to-
ward spiritual things. He liked to
go to Sunday School and hear Bible
stories. He enjoyed songs and fam-
ily worship. We know that God has
only taken him where his worship
is perfect, and where the hymns that
he hears will be sung by angel choirs
more beautiful than our dreams. So
in the words of the song he loved
so well:

"Yes, we shall gather at the river,
The beautiful, the beautiful river,
Gather with the saints at the river
That flows by the throne of God."
And we know that our Murray will
be joyfully waiting to greet us there.

—Mrs. M. F. Herring.

HOW I SPENT MY VACATION

The Senatobia Baptist Church
gives the pastor a month's vacation
each year. I accepted the month of
August for my vacation period this
year. I preached for the Southside
Church, Birmingham, Ala., the first
Sunday. I attended the Mississippi
Baptist Assembly at Gulfport the
following week and delivered the
special address in the interest of the
B. Y. P. U. work. I preached for
the St. Charles Avenue Church the
second Sunday, the church I was
pastor of for about four years. Then
I returned home and with my family
visited Paducah, Ky., where I was
pastor of the First Church for a few
years before I took the extended trip
abroad. I preached for the First
Church, Hopkinsville, Ky., the third
Sunday. From Hopkinsville we went
to the Mammoth Cave and took a
short tour in it by way of the new
entrance. This was my second visit
to the Cave, but it was my family's

first visit. Then we turned our
course toward Asheville by way of
Nashville and Knoxville. Some of
the roads in Tennessee were awfully
rough. We had some trying ex-
periences through Tennessee. The
trip from Knoxville to Asheville
through the mountains was one of
the most beautiful and interesting I
have ever taken at home or abroad.
We spent the fourth Sunday in Bre-
vard, N. C., where we attended the
First Baptist Church. From Bre-
vard we went to Hendersonville, and
then on to Winston-Salem, where we
visited our married daughter and
other members of our family. My
family returned to Atlanta from
Winston-Salem in the car, while I
went to Washington, where I
preached for the Clarendon Church,
one of the suburban churches of
Washington. Then I returned to
Atlanta on Monday, where I rejoined
my family. We left Atlanta on
Tuesday morning. The trip from
Atlanta for the most part was good;
but the road through northern Ala-
bama was very rough. We had
some trouble through this section,
such as a broken spring and a few
blowouts and punctures. We are
happy to be back home and at work
again.

—B. P. Robertson.

Senatobia, Miss.,
Sept. 5, 1924.

PERRY COUNTY SUNDAY SCHOOL NORMAL

The Perry County Sunday School
Normal was held in the Richton Bap-
tist Church beginning August 8th

and continuing through the week.
The instructors were Brother E. C.
Williams of Jackson and Miss Susie
Cooper of Senatobia. Several
churches in the county were repre-
sented and much good was accom-
plished under the leadership of these
inspirational and consecrated work-
ers.

The following books of the course
were studied: Manual, with a class
of ten; Doctrines, class of four, and
New Testament Studies, with a class
of twelve.

We regret the fact that more of
our young people did not avail them-
selves of this opportunity.

—B.

SOULENLOVIE, CLARKE COUNTY

We began our meeting at Soulen-
lovie the fourth Sunday in July.
Brother C. T. Davis of Newton was
with us to do the preaching. He
did it nobly and earnestly, from the
first service on Sunday till Thurs-
day night, when the meeting came
to a close. We assembled in the
swamp at Soulenlovie bridge Friday
morning and administered the ordi-
nance of baptism to six happy souls
who made the surrender to Christ.
One man and his wife and two chil-
dren and two other married ladies
were baptized. Our church and peo-
ple here were very much pleased with
Brother Davis and feel that he has
been a great benefit to them. We
cordially invite him to come this
way again, and pray the richest
blessings of the Lord upon him and
his wherever they may go.

—S. E. McAdory, Pastor.

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SARDIS

The work at Sardis is in a flourishing condition. Under the old oak at the rear of the present building there was held a unique service on Tuesday, at 1 p. m., September 2. This was a ground breaking for improvements to the building. A Sunday School annex 32x60, and three stories high, was started. After a song, the pastor, B. C. Cook, led in a scripture reading. Prayer was offered by Sunday School Superintendent Arthur Stovall; then Mayor King made a few remarks. He was followed by a short address by Mr. Nichols, editor of the "Southern Reporter", and Brethren Senator L. F. Rainwater, and J. E. Bridger. The pastor spoke briefly on conduct of the members towards the building committee and superintendent of construction, Mr. J. U. Sanders. The three oldest members, or men in the church, turned the first shovel of dirt in the work. These men were Senator L. F. Rainwater, Deacons J. S. Gillestine, and J. E. Bridger. Then all joined in the doxology. Since the pastor came on the field February first there have been added 32 new members, about half of them by baptism. The Sunday School has very materially increased until it became necessary to enlarge the building to take care of the work. So it was decided to build a departmental Sunday School annex. This building joins the main building just at the rear of the main auditorium. It will have a men's class room, a young people's department and a kitchen and serving rooms, as well as men's

toilet and lavatory in the basement. The first floor will have women's class and parlor, cradle roll, beginners, and primary departments, and ladies' toilet and rest room. The second floor will be in Junior and Intermediate departments. In all there will be room for about 30 rooms when all are brought into use. Too much cannot be said about our very efficient Sunday School superintendent, Brother Arthur Stovall. It is largely through his efforts and that of his splendid force of teachers that the building became necessary. We praise the Lord for His wonderful blessings.

SOME REVIVAL MEETINGS IN WINSTON COUNTY ASSOCIATION

Highpoint

Evangelistic services were conducted with the Highpoint Baptist Church July 27th to August 1st and the pastor preached twice daily and three times daily for two days. Many evidences of soul-stirring experiences were manifested, good congregations and the baptism of five young converts on the closing afternoon of the meeting.

At Enon

The Enon Baptist Church held the annual protracted meeting August 10th to 15th. During this week the pastor preached three times each on the first and last days and twice daily for four days.

This old church has had many gracious revivals along the years. Many of her members have gone forth to make up the membership of other churches, some of whom are preach-

ers, teachers and other workers. The mother church, though diminished in strength, is still at work and will grow in good services for the Master and two were baptized and one added by letter.

At Noxapater

These special evangelistic services began August 17th and closed the 27th, and were conducted by Dr. M. O. Patterson of Mississippi College and Singer R. M. Hickman of the Home Board Staff. The Lord was gracious to us in sending these workers this way.

This evangelist is pre-eminently a teaching-preacher whose text is always Bible truth set on fire by the Holy Spirit. His preaching revealed a prophet's burden and message brought a deep consciousness of sin, God's presence and man's need and opportunity of salvation, to the hearts of the people. Bible standards were faithfully and fearlessly set up against the lives of the hearers both in and out of church relations. At times he thundered against all unrighteousness after the manner of an Amos, Isaiah, and John the Baptist, then came pleadings like Paul or the beloved John. If such preachers and preaching could be heard throughout Mississippi, doubtless our acute problems of evangelism, and denominationalism would be solved by the glory of the Master.

Singer Hickman finely represented our Home Board in his evangelistic singing and leadership in song.

Our large church house was overrun. The first day and thereafter the evening services were conducted on the campus of the Agricultural

High School where hundreds of people from far and near assembled daily to enjoy and help in the song services as well as listen to great gospel preaching.

Seventeen converts were baptized on the last day of the meeting; also some eight were received by letters during the revival. Many other blessings came to our church. On the second Lord's day Mt. Carmel Baptist Church unanimously and enthusiastically launched a movement for the erection of a new house of worship. The community at large was really touched by the meeting, and people gave liberally of their time, money and labor as an expression of their appreciation. Dr. Patterson was earnestly urged to return next year to preach during our annual protracted meeting.

—S. P. Morris, Pastor.

LIBERTY

Pastor G. W. Riley has just carried his church through a study of the book of John in the mid-week prayer meeting.

The congregation took a great interest in this delightful study and the attendance increased four-fold. They are now enjoying a course of Bible readings on "What Baptists Believe." These Bible studies are interspersed with song, prayer and praise. The young people attend in numbers. The pastor delivered forty diplomas to the Junior, Intermediate and Senior B. Y. P. U.'s on Sunday night, August 31st. As the Agricultural High School has opened up another B. Y. P. U. will be organized.

—A Member.

Have You Ever Thought

how well nigh impossible it is for the average minister or missionary to meet the demands so constantly made upon them and keep even with the world on the salaries they receive? Protect their old age with a real pension.

THE UNKNOWN SOLDIER

sleeps at Arlington, wrapped in honor and gratitude of the world! The equally heroic Soldier of the Cross struggling on—in old age—in a bitter conflict with poverty and adversity, makes

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Wm. Lunsford, D. D., Cor. Sec.

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